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WOMAN'S WORK FOR WOMAN.

VOL. XIII. SEPTEMBER, 1898. NO. 9.

THE daily fifteen minutes' prayer-meeting which is held at the "Rooms" gathers about itself more and more sweet associations. Here the straits of our missionary friends are tenderly remembered and the voices of those just arrived or outward-bound are often heard, as well as voices no less welcome, lay and ministerial, from divers parts of the Church at home. A warm welcome awaits those who find their way by the elevator to the eighth floor of 156 Fifth Ave., to enjoy with us this quiet pause in the midst of a noisy New York day. The meeting is informal, for men and women, and always begins at fifteen minutes before one o'clock.

SUBSCRIBERS will please bear in mind that checks now require a two-cent revenue stamp.

IT would seem that our brethren in Korea need the prayers of the Church that they may have grace and strength to gather the full harvest. Last month we reported that Messrs. Moffett and Lee on one journey in Whang-hai-do province had baptized one hundred and seventy-seven adults. News of a second journey has since been received, by which the numbers are increased to a total of three hundred baptisms and one thousand in the catechumen class. Perhaps the whole missionary history of our Church affords no equal instance of flood-tide.

GREAT encouragement in Yeung Kong district, Canton Mission. Over sixty souls were baptized the first five months of this year.

EVIDENCE of Mrs. C. W. Mateer's influence in Shantung multiplies. A Chinese pastor in the center of the province first learned of her death on Sabbath morning in the presence of his congregation. "He put down his head and gave vent to his feelings in sobs and tears, then rose and gave a touching address on her life and character." One of the oldest graduates of Tungchow College is voluntarily collecting material for a memoir in Chinese.

REV. AND MRS. G. W. FULTON having landed on the Pacific Coast in early June, have not yet been able to get farther than Portland, owing to the serious illness of one of their children.

THE Church in South America of course, and the Spanish press, naturally, have championed Spain in the present war, but a Portuguese paper of Rio de Janeiro, which (on good authority) "probably has the largest circulation on the continent," warmly espouses the cause of the United States. Its editor has lived in New York and has written a "Life of Christ."

AFTER November 1, the Board of Foreign Missions will transfer its work for Chinese and Japanese of this country to the care of presbyteries within whose bounds such work lies. This change applies alike to New York, California and Oregon, with the single exception of San Francisco. Among other reasons for this action, the Board justly says that these people are within reach of numerous churches, are earning money with which to procure advantages for themselves, and are comparatively *few in number*, while the $25,000, which the Board has been annually expending upon them, is sufficient for the opening of new work in a province of perhaps three millions who have never received the Gospel.

DR. B. C. ATTERBURY, whose health forbids his return to China, at present, has offered his services, temporarily, to help the Chinese in California.

LAST spring a young man was graduated from one of the government schools

in Japan who was the only Christian among a thousand students. To his brave stand and earnest life is attributed, in great part, an unwonted interest in the Truth which, to the joy of the missionaries, has been lately manifested by some of his fellow students.

A NON-MISSIONARY resident of Barranquilla, Colombia, writes of their destitution: "There are candidates for admission to the church and no one to receive them. A boys' school is needed. There is one young man in the church and not another Christian young man in the city with whom he can associate."

FROM the girls' schools in Barranquilla comes a note of praise: "It is deep cause for thanksgiving that last year and this year have given real conversions."

BRAZILIAN newspapers printed favorable notices of Miss Hough's school at Larangeiras, last autumn, and praised the public exercises, which were conducted in an old theatre before an audience of five or six hundred people.

SPECIAL mention is made of a Mexican young woman who has been, since 1886, "an increasingly useful teacher" in Mexico City school.

CONSIDERING the persistence of mourning customs in the Orient, the example of a Syrian teacher at Sidon speaks volumes. She met the tidings of her beloved mother's death with Christian grace, entering into the spirit of her request "not to be sad, but open your mouth and sing when I have gone to be with the Lord."

THE girls at Shanghai composed a Chinese hymn of praise and arranged a thanksgiving service, upon the return of their teacher, Miss Lindholm, after a long illness in hospital.

EDUCATION of girls in Chefoo district, China, is regarded by Christians very differently from what it was formerly. One country school of seven girls supports itself. A mother carried a fifteen-year-old daughter several miles, on her back, to the physician, begging to have her cured "so she could go to school." Dr. Madge Mateer says that school life, instead of spoiling the girls for home duties, has made them more helpful. "I have heard no one complain that her daughter was unwilling to take up less congenial work in the home."

A REPORT of the last Christian Endeavor Convention in Ningpo field has been kindly sent us by Miss Rollestone. It was held two days, in March, at Yu-Yao, one subject being pre-eminent, "Need and Methods of Studying the Bible." This convention is annual and is marked by the numbers it draws together. The people come on houseboats and require no hotels. Especially to the women, the occasion is a great treat for, with many of them, it is the only social outing of the year.

ALONG the wall of San Ui, a city of 200,000 people in South China, Rev. A. A. Fulton saw a mat shed built for the purpose of advertising the names of subscribers to a new heathen temple on an adjacent street. There were nearly a thousand names posted, with sums credited from a few cents up to ten dollars. Mr. Fulton says that in that city and five hundred villages near by, more than $300,000 is spent and burned up in idol worship annually, and has been for hundreds of years. "Heathenism knows how to get vast sums from a multitude of small givers."

FOUR of the brethren in West India had a terrible experience with bees, while on a tramp last March in the Mahableshwar hills. Mr. Irwin wrote: "Then might have been witnessed the triumph of the little over the strong. Into eyes, ears and hair, over the face and neck, up sleeves and trousers, buzzing and stinging, tumbling and rolling, charge after charge, cloud upon cloud, until the air and we were blue with Blue Valley bees. We, panting and scratching, fighting and covering our heads, grew fainter and more distressed. Finally giving up, we threw ourselves on the dry grass and covered ourselves as best we could with our coats. For some twenty minutes, while we prayed for deliverance, the little army swarmed in their rage over us."

EMPLOYEES of the Mission Press at Beirût, Syria, cheerfully subscribed 4,000 piasters, or $57.60, towards the debt of the Board of Foreign Missions.

"*I have come to learn to be somebody.*"—Said by an Assamese woman to the teacher.

"*Occasionally we still hear persons interested primarily in direct evangelistic work speak disparagingly of educational missions. As well might the life-saving service disparage the lighthouses.*"—JOHN R. MOTT.

IN CONNECTION WITH THE BOARD OF FOREIGN MISSIONS

	Schools	Pupils	Appropriation
Are.....	724	30,172	$119,974.87

Of the above, the Woman's Boards have in charge thirty-five* boarding schools for girls in fourteen languages, and numerous day-schools. They also sustain, wholly or in part, twenty-seven boarding or high grade schools for boys.

SCHOOLS AN EVANGELIZING FORCE IN JAPAN

THE schools of pagan countries teach a book of morals that is rotten to the core. Everything that tends to advance the State is right. The end justifies the means. The patriarchal life is the standard, and any crime forbidden in the decalogue becomes a virtue, if parents (the father) are to be made more comfortable thereby. The child is fed on this; crammed with morals, maxims, stories extolling children who have committed murder or theft, girls who have prostituted themselves, in order to afford an easy life to their parents.

The foundation of mission schools is the Bible—the Moral Law, as taught by our Saviour, applied daily. The chief aim is to give a Christian education and teach Christ, not only from the Bible but from every text-book.

Now let me show the direct evangelistic side of a school apart from the educational side: Take a school in the city of Tokyo where two hundred families are represented. The child has direct teaching in the Gospel forty-five minutes every morning; not a lecture, but questions and answers from a lesson prepared in the same way as his geography lesson, and recited in separate classrooms according to grade. At noon, if he brings his lunch, teacher and class with bowed head and closed eyes ask a blessing before partaking. Before school is dismissed in the afternoon, the teacher offers prayer and all the pupils join in the Lord's Prayer. The day's work is then over, for the Japanese teacher.

Now the child becomes the evangelist. Child nature is the same the world over. *He will be heard.* He goes home. Mother hears everything that has been said in school that day. She cannot stop the little preacher; and grandmother, too, must listen (and you know she will listen, whether she believes or not). Then father comes in at night and the story is again told and an older brother or sister is also hearing it. The lowest estimate allows five in a family, therefore, in two hundred families one thousand people are reached through this one school, every day of the week and eleven months of the year. Thus a constant, direct, evangelistic influence is brought to bear through these inexpensive day-schools. In them foundations are well laid, and when their pupils get up into boarding-schools, the more direct daily supervision over habits and lives brings out that beauty of character which we see developed in the Japanese young men and women of the Meiji Gakuin and Joshi Gakuin of Tokyo. The home where these students are found is a Bethel, a center of light. The hope of the church in Japan centers in these schools. They are the recruiting, drilling camp, from which the army is to be made up.

The school offers an opening for evangelistic work on other lines. All the homes of children are open to teachers to visit, not because they are Christians but because they are the teachers. Sunday-school is always a part of the mission-school and, there, children are trained to church work by holding the office of secretary and treasurer. We have mothers' meetings once a week,

* See list in WOMAN'S WORK FOR WOMAN, Sept., 1897. To which should be added these schools: at Barranquilla, Colombia, established 1896, in charge of Mrs. Ladd, 12 pupils; Sam Kong, So. China, in care of Miss Johnston, 14 scholars; Kiung Chow, Hainan (Misses Schaeffer and Montgomery), 13 boarders, total pupils, 30.

which have been blessed as, one by one, a mother has given her heart to Jesus.

One missionary in charge of a school becomes a hundred workers, and can never die. He, or she, lives on forever in these pupils. Give schools to a heathen people and they will build their own churches, and will ere long join in carrying to nations still sitting in darkness the glorious Gospel of Light.

(*Mrs. J. M.*) *Jennie K. McCauley.*

GRAHAM HALL OF THE JOSHI GAKUIN, TOKYO, JAPAN. Teachers' residence on the left.

Last report—Number of pupils, December, 1897,	101
" boarders,	69
" Christians.	44
Baptisms during the year,	7

THE TEACHER'S SUPREME JOY.

We have been specially happy this year over the great interest the girls have shown in their daily Bible lessons. My class has been studying the Life of Christ, and it has been a daily joy to watch the deepening love and reverence in the faces of the girls as they followed the Master through the years of His ministry. This morning our lesson was upon the crucifixion. When the girl who was giving the outline came to Christ's prayer for His enemies, she broke down completely and the whole class with her, and the recitation resolved itself into a prayer and consecration meeting. Six of the younger girls have entered the catechumen class since our last report was written.

Elizabeth P. Milliken.

THE JOSHI GAKUIN, TOKYO, JAPAN.

SCHOOLS AS EVANGELISTIC AGENCIES IN JAPAN.

Some years ago, in our neighboring province of Akita, the principal of a higher primary school tried to find out something about the religious beliefs of his pupils. He put three questions to each of one hundred and eighteen boys and girls, averaging fourteen years of age.

To the first question, "Has man a soul?" twenty-eight answered "Yes;" twenty-five said "Yes," with the qualification that they did not believe it to be immortal; and sixty-two denied that man has a soul.

To the second question, "What is God?" ninety-seven said, "Our imperial ancestors and other benefactors;" three said, "There is no God;" and one little Roman Catholic girl said, "God is the Creator of the universe."

To the third question, "What becomes of man after death?" twenty-five stated their belief that man's soul survives death; eighty-one held that death ends all; and twelve could not answer.

These figures speak eloquently of the religious need of the boys and girls of Japan. More than two-thirds of the children examined had no conception of a future life; more than half denied that man has a soul; and only one had any idea of the true God.

Of the moral need also of the Japanese young people of to-day, the Japanese are prepared to speak for themselves. "The chief defect of our schools to-day is the hard materialism of the instruction. . . . The children have grown up without any moral ideas at all." The cry goes up that both Shinto and Buddhism are now discredited by the youth of the land. Though the Shinto mythology is a part of the curriculum of every student, it is received either with silent incredulity or with open sneers. The dry husks of Confucianism have been tried, but they are an insufficient moral food.

What can mission schools do for these young people?

Directly, very much. Shortly after I reached Japan, four years ago, I became well acquainted with the work of a girls' school in Shidzuoka. It was not a mission school pure and simple. It was built by Japanese and supported by Japanese, the sole foreign contribution being the salaries of two missionary teachers. Of nearly forty pupils all but one were professing Christians. Not all were baptized, as the parents of several forbade baptism. But every girl, but one, took active part in Christian meetings, and some were earnest and efficient Sunday-school workers.

Of course the showing in every school, and at all times, would not be so good. It would depend upon the particular spirit of the time, the character of the teachers, religious condition of the section in which the school was located, and several other things. But that direct fruits are speedily attainable in Christian schools no one who has any knowledge of Japan and of the character of its women and girls will attempt to gainsay. There is an inborn gentleness, tenderness and sympathy in the Japanese girl, due to the instilling, through the ages, of the one duty of obedience, which makes her remarkably impressionable when she comes in contact with the warm, outspoken Christian sympathy of her American or English teachers.

Indirectly, also, much is to be expected. Much might be expected from Western education in government schools, if it were impartially given. The charge is made nowadays that the training given in government schools of Japan is distinctly anti-Christian. The fault lies not in the subjects taught, nor in the text-books used, but in the bias of the instructors. Ponder for a moment what it meant that in 1896, among the text-books used in teaching English in the government schools were "David Copperfield," "Enoch Arden," parts of "In Memoriam," Hawthorne's "Twice Told Tales," "The Vicar of Wakefield," Blackie's "Self-Culture," and the "Life of H. M. Stanley." How could one be introduced to the homely sympathy of Dickens, the deep meditations of Tennyson, the pathos of "Enoch Arden," the manly determination and intrepidity of Stanley, without being strongly influenced towards Christianity? In the national schools the legitimate result of such studies is largely negatived by the poisonous antagonism of most of the teachers to the very name of Christ.

BOARDING SCHOOL AT SEOUL, KOREA. Resident pupils, 27.

But that legitimate result is entirely conserved in the mission school.

Japanese girls come into our schools with vague beliefs in fox and badger possession. They come, perhaps, from homes that practice fox-worship, or where the mother and other women relatives have been carried away by the degrading superstitions of Tenrikyo and other new beliefs, as well as the older superstitions of Buddhism. A few years of mission school education dispel the last trace of such mental pollution. There has meanwhile been the direct inculcation of the highest moral teaching, and there has been a vast broadening and deepening of mind and soul by contact, through our Christian literature, with the purest and noblest thought and life of the West.

The objection is sometimes made that three-quarters of the girls who leave our mission schools abjure their faith at the command of parents or husband. If this were so it would be discouraging indeed, but it is not the case. The heart of a girl that has once been expanded by the love of Christ can never shrink to its former dimensions. These girls go back to their homes, and it no doubt is a fact that, in obedience to parents or husbands, many of them give up attendance on religious meetings, they cease to speak of their faith, they lose their fervent Christian spirit. But, now, their children grow up around them and beg for stories, just as our little ones do, and, could we listen and understand these mothers, we would hear them telling, instead of the old tales of superstition and untruthful cunning, the stories of Joseph, Moses, Samuel, of David, and even of the Christ Himself. It was not all lost. Very, very much has remained, and the children of these mission-trained mothers are to a great degree prepared to receive the teachings of Christ's Gospel when they hear it in later years.

Emma E. Dunlop.

KINGSTON, CANADA.

THE HAMADAN SCHOOLS.

In a modern Persian city, mud-built, squalid, dusty, arid, filthy and ill-smelling, a foreigner might search the streets in vain for any signs of the beauty, the charm, the romance, that tales of our childhood and the poetry of our older years have taught us to expect of Persia and Persian women. Black-swathed figures pass us with a bolster-like waddle, or poorer women in blue checked cotton give us glimpses of faces made coarse and hard by ill-treatment, overwork, or an all-too-intimate knowledge of evil. Even in the privacy of the *anderun*, the ideal Eastern Beauty is still a vanishing myth. One finds in her place women who have been married as children, to whom the joys of our lives—social intercourse, freedom, friendship, and a world of beautiful things to learn—are as unknown and unrealized as the fourth dimension. What wonder that one of them said to an American friend, "Your prophet did well for your women! When I get to heaven I shall have words with *our* prophet!"

To attempt to remedy such a state of things requires high faith and undaunted courage, for the fundamental difference between the East and the West is that we of the West, when we suffer, clamor for a change, a righting of wrongs—as our forefathers did at Runnymede; but in the East they say "It is custom," or "It is the will of God," "It was so with our fathers, and it must be so with us."

The spirit of altruism, however, is stronger than tradition, and love finds ways to surmount all barriers. Of this spirit no better example could be found than the Faith Hubbard School at Hamadan. In the heart of Persia, not far from the tomb of Esther and Mordecai, near the sad and lonely stone lion which is the only visible relic of Ecbatana, weeks removed from railroads or steamboats or any links with civilization other than a much be-patched and often prostrate telegraph line, it has for years been showing to Armenians and Moslems the obvious advantages of Christian training for girls.

To reach it one must pass through the Armenian quarter, in which the school is situated, and entering an arched brick gateway come into the school courtyard, separated into two parts by a high wall, so that the girls may have a playground on one side, undisturbed by the callers

and tradespeople who come and go on the other; for the most daring innovator could not subject girls or women to the view of indiscriminate strangers.

High steps* lead up to the living floor of the house, leaving the ground rooms for storage and workshops, and on the left of the doorway are rooms of the teachers, while opposite, and communicating closely, is the girls' sitting-room, gay with Persian rugs, over which on reception days one has to step cautiously between the closely packed visitors and the jolly crowing babies they have brought with them.

GRADUATES OF 1897 AT FAITH HUBBARD SCHOOL.

The stiff Persian shoes, almost invariably to be found at the doorway of the Faith Hubbard School, are significant of the amount of work, quite apart from the school itself, that comes to the ladies in charge. The stream is incessant. Often it is a meeting that brings it, often only a social call, but Moslems, Jews and Armenians all know that the *Khanums* are willing to help those who need it, and they are not slow to avail themselves of the privilege.

On the second floor are sleeping-rooms. Little rows of beds and curtained recesses for closets, all plain and clean as an hospital, but at what cost of watchfulness and diligence! On the ground floor, partly detached from the main building, are the school-rooms, one story high, and long since overcrowded.† The kindergarten room is at one end, with its apparatus of tiny chairs and low tables marked in squares. It is delightful to invade it in school hours, and have all the wee, chubby, black-eyed tots rise with a polite chorus of greetings in various tongues, though Armenian is the general school language.

What trials Miss Leinbach has with the faces and hands of this contingent! It is easy to be strict in warm weather, but rules of cleanliness (these babes are day scholars) are a different matter in freezing weather, when warm water is an unattainable luxury and warm rooms are too rare in native houses. Moreover, how is one to remonstrate further with a fat little six-year-old who replies, "But *Khanum*, they *must* be clean, I washed them with *Frangee* soap!"

It is very hard to tear one's self away from this uneasy little company—the only branch of the school that admits boys—but the higher grades are no less fascinating. A rule of the school, economical, wise and artistic, has restricted the girls to simple white head-kerchiefs, and no prettier setting could be found for the dark hair, parted and brushed down over the temples, the olive skin, and soft brown eyes which form the prevailing type. Most of the girls are Armenian, with a small proportion of Jewesses, and an occasional Moslem. Not all are beauties, of course, but I doubt if any school of the same size in America could show an equal number of girls having a right to that title, and certainly none could show a better model for a Raphael Madonna than one fourteen-year-old Eliza-

* See picture in WOMAN'S WORK, Sept., 1897, p. 244.

† I am happy to say that a new kindergarten room has been built since I left Hamadan, thus allowing for more scholars and giving the rest of the school more room. The new room is the gift of the teachers of the school.

beth whom I found myself always watching. Pretty as they are, these girls are far from being merely ornaments. The housework—cleaning, bed-making, dish-washing, etc.—has always been done by them, as well as their own washing, and this last year, to help meet the cut in appropriations, they have done the bread-baking too—that heaviest work of a Persian household. Any one who has seen a Persian family consume the thin sheets of whole-wheat will know what a vast quantity is needed to supply thirty-five boarding pupils. This bread is not a mere adjunct to other food, as our white, raised bread is, but is in *reality* the staff of life, as one item in the report shows: "Once every week two hundred and eighty pounds of flour are made into bread."

Less simple than the bread-making is the spiritual chemistry that takes as its raw material untrained, dirty little girls, as ignorant of truth, honor and cleanliness as of their alphabet, and by means of patience, tenderness, unceasing self-sacrifice and never-failing watchfulness, sends them away neat, modest, capable young women, with a good common school education, and a knowledge of the Bible which is their greatest strength when they go back to their Persian homes, and put their Christian training to the test. One of the best evidences of the school's success is the praise its scholars win when they marry and enter the extremely difficult position of Armenian daughters-in-law. Miss Charlotte Montgomery writes:

"It seems a surprise to people to find the girls trained here so capable as mothers and housekeepers. One who would not come here for a wife for her son, was heard to say, 'It is wonderful how those school-girls who are married care for their children. We had always thought no one in a family could take care of a child but the mother-in-law. Then they are very polite and do nothing contrary to our customs.'"

But the Faith Hubbard School is not the only one in Hamadan. Down in the Jewish quarter, among the poorest and most oppressed people in the city, Mrs. Hawkes has her day school for Jewish girls. It is up-hill and discouraging work. Sometimes a wedding or a feast will take all the scholars, or there will be threats and rumors of a Jewish massacre and no one dares venture into the street.

These girls are almost all married at thirteen or fourteen, and the time allowed them for school is so short that it is impossible to attempt very much, so Mrs. Hawkes wisely narrows her aims to two—cleanliness and godliness. Only the changed aspect of the Jewish quarter in the years since the missionaries came to Hamadan can show how much has been accomplished. The school itself has over sixty pupils, and there are often three score and more at the weekly prayer-meetings held in connection with it.

The chief stress is always laid on the Bible, especially in memorizing it, for geography and arithmetic would be of little use to the girls in their married life; what they need in that darkness is "a lamp for their feet and a light for their path."

The boys' school, with its seventy-six scholars, is doing for the boys what these other two schools are doing for the girls. In all, it is the same story of patient, careful character-building, costing the very life-blood of the builders.

"The spirit of self-sacrifice
Stays not to count its price;
Christ did not of His mere abundance cast
Into the empty treasury of man's store,
The First and Last
Gave until even He could give no more:
His very living
Was Christ's giving."

Emma Bailey Speer.

THE HAMADAN SCHOOLS.—Boys' school, 76 scholars. In the absence of the Rev. J. G. Watson, now in charge of Mr. Hawkes.

Jewish Girls' Day-School.—Under Mrs. Hawkes, 63 scholars.

Faith Hubbard School.—Under Miss Annie Montgomery, Miss Charlotte Montgomery and Miss Sue Leinbach, 98 scholars, 35 boarders.

THE GOSPEL AND EDUCATION IN BRAZIL.

Did you ever look in the Bible for the proverb, "Cleanliness is next to godliness?" I did, and though I did not find it there, experience has often proved its soundness.

In Brazil one frequently notices in-

fringement of sanitary rules as to abundant use of water and fresh air. This may result from an enervating climate, from carelessness engendered by recent slavery, and ignorance of frightful, ever-invading germs. However, one of the first effects of a love of the Word of God is a sense that "the eyes of the drifting with the currents of business, society, drudgery, idleness or pleasure—little they reck whither! She sacrifices for her sons that they may have every advantage. She watches over her daughters that they may cherish the new ideals of truth and grace. And the generation that inherits the Book—that from child-

SCHOOL GIRLS OF SALTILLO, MEXICO, DOING THEIR BEAUTIFUL DRAWN WORK IN THE YARD.
Total pupils, 50; graduated last November, 12—all teaching; 4 for other missions, one at Saltillo, 7 in ranch schools.

Lord are in every place"—that it behooves one to keep order in bedroom and kitchen as well as in the parlor. A dainty appearance in public is the aim of every Brazilian mother, however poor she may be. But as she pores over this new and wonderful Book, her desires to go deeper and further, to be all fair within, to make her heart ready for the Divine Guest, blossoms naturally into efforts that all one's doings and belongings may please Him.

Perhaps she has not been used to read much before, but now sacred history and psalm, prophecy, gospel and epistle, open to her vistas of thought and feeling new and delightful. She seeks the opportunity of solving many questions that rise. When the evangelical school opens, if it is possible to pay the tuition, her children are eagerly sent, and through them she gets an outlook into the great world—its strange, misty past and its tremendous present, sweeping on to the inevitable future revealed by God in His Word. Her heart swells as she looks around her and sees neighbors, friends, acquaintances, compatriots, drifting, hood learns of the heavenly Father, His provident care, His daily gifts, His hatred of all that is low and mean, His patience with every effort of His little ones, His lessons of universal brotherhood, His call to service for others, the necessity to make the most of one's self and one's opportunities that the service may be faithful—lessons which come to some quickly, to others slowly—this generation bears good fruit in many homes, in many churches, in Brazil.

Obstacles to a Christian life seem almost invincible. The undertow of habit, association, fashion, has tremendous power. But the divine energy of the new life knows how "to convert obstacles into implements."

Education, as understood in the higher circles of Brazilian society—what is it? "That which will enable one to shine among one's fellows."

What say the evangelical teachers, of education? It is a privilege, a duty, as "fitting one for service in the kingdom of God." As the children of Christian parents enter more and more fully into the spirit of their studies, they learn to

love knowledge, as well as excellence, for its own sake. Even those who refuse to accept the obligation approve the training.

A priest sending three daughters to the evangelical school, did so "that they might receive the best moral influences in the country." A judge remarking of a district in his circuit where formerly the sheriff had often to interfere, affirmed that since the Bible had been studied and followed no more orderly, industrious people could be found. A gay girl said: "Look at the disorder and inattention in our cathedral and then observe the quiet and reverence in the Protestant church!" A quizzical professor averred that the Protestant religion was the most beneficent in its effects on character. "See that merchant whose word I absolutely trust," he exclaimed. "That man will volunteer information to the discredit of his goods."

In the city of Rio de Janeiro there is a prominent business man whose first impulse to learn to read came after he was married, from his desire to get for himself what was in his Bible and hymn-book. In the interior of S. Paulo there is an intelligent old planter who learned to read after becoming a grandfather. He had to buy glasses to study the life and words of his Lord.

In a country where one hundred and fifty or two hundred volumes form the entire library of a professional man, you may see laboring men of the evangelical church economizing their scant income for the purchase of good books. Truly, "The entrance of Thy Word giveth light." "God revealeth the deep and secret things. He knoweth what is in the darkness, and the light dwelleth with Him."

Mary P. Dascomb.

A BEIRUT GIRL IN ACTIVE SERVICE.

Five girls of Beirût Seminary have joined the Church since last January.

It is pleasant to know that some of those who have been in ever so slight a degree under our influence are doing active work for Christ. I received recently a letter from a young Syrian woman who has been in Beirût Seminary some years and for two winters was in my Bible class. She has had trials and opposition in her own motherless home, on account of her avowed Protestantism. She had, however, the sympathy and approval of her mother's relatives, who are all Protestant.

She wrote from Egypt, where she is in the employ of an English woman of the North Africa Mission. She teaches in a Moslem school attended by forty or fifty girls. She writes, "It is difficult to get them to attend regularly. They are all very bigoted Moslems and often will not repeat parts of the hymns and texts, but we believe the Lord will use us to lead them to Himself, only we need much grace and patience and perseverance."

In the afternoons she, with the missionary, holds women's meetings in their homes. She speaks of great discouragements but adds, "We know that God can cause a valley full of dry bones to be turned into an army of living souls."

I often think of the patience and faith and long-suffering which our teachers in the Seminary are called upon to exercise in the training of such girls as this one was when she came to them. To them, under God, must be awarded the praise, and it is in this way that they can reach Moslems better than if they should try themselves to go among them. This girl is not especially bright intellectually, but she seems much in earnest in the work of telling the Moslems the way of salvation. It is not always "the wise and prudent" who do most in proclaiming the Saviour's message, for He has "revealed it unto babes."

Theodosia D. Jessup.

SOME AMIABLE TRAITS IN LAOS CHILDREN.

The Laos children are more easily governed in school than one would suppose, since they are almost never restrained in their own homes.

When our school was first started in Lakawn it was customary among children to eat unripe mangoes, but the physician, who was new to the country and people, charged me to forbid it on health grounds, and I did so. Late one evening, when there was a hard storm of rain and wind, I saw all the school-girls out gath-

ering up the fallen fruit. It was too wet for me to follow them, but the next morning I told them that I knew they had disobeyed and eaten green mangoes. I asked one after another, "Did you eat them?" and she would confess, "I did." When I asked little Pooie she said, "Yes, I ate six." "Oh, Pooie, and to eat six!" Pooie explained: "It was like this, *Nie:* you said you would punish us if we ate one mango; then when I ate one it tasted so good, and I knew I would be punished any way, so I ate six big ones." My private opinion was that that child should have gone unpunished, but discipline had to be maintained.

These children used to slip out from their seats in church to pick up falling mangoes until we told them they positively must sit still during service. Accordingly, one Sabbath while Mr. Wilson was praying, a little girl who sat near me pulled my dress and whispered, "*cha-kep! cha-kep!*" (centipede). I looked up quickly and saw a big centipede creeping towards the children, who were drawn as closely as possible to the wall but not offering to run. I sprang up and put my foot on the centipede in an instant but, failing to kill it, had to call on Mr. Wilson for aid. We afterward sat quietly down to finish the interrupted service. When we were dismissed, I called the children up and told them that in the future if a snake, scorpion, or centipede should come into the room during service they might all run away. "If a tiger comes in could we go?" inquired one little girl. I assured her that a tiger, elephant, or wild buffalo coming into the house would be an excuse for their leaving.

Once we received a Christmas box for the children, but, as there were not enough gifts for all, we thought it would be better for the girls to hold a bazaar and sell the things, with the understanding that the money realized should be for their use. After the sale they brought the money up to our verandah to divide it. The Christians of Lakawn had been providing for about twenty families of lepers, so that they need not beg from house to house, and, while we said nothing to the children to influence their division of the money, little by little, as they talked about the sadness of the lives of the poor crippled lepers, they added to the portion which they were setting apart for them, until one-third of all the proceeds of the bazaar was dedicated to the lepers. We said they had done nobly. I never saw the children so pleased as on the day their offering was made for the lepers. They experienced that it was "more blessed to give than to receive."

HOME FOR THE TEACHERS OF HARRIET HOUSE SCHOOL, BANGKOK, SIAM. Boarding pupils, 99; graduates in 1898 are five.

Once during catechism lesson I asked a boy, who had been a student in a temple school, what Heaven is like. He answered, "Oh, it is the most pleasant place. One can have a large, soft mattress to lie on, servants to bring water if you want a drink, and food if you want to eat. You are waited on and tended all the time, and can lie on your back and do nothing all day long. Oh, it is pleasant." Another boy who had been longer in our schools said: "Heaven is where God is and where we shall do His will."

The boys and girls who become Christians have a good influence over others and can often do more than the teachers to raise the moral standard of the school. All branches taught in primary schools at home are taught in our schools in Laos, but we use the Bible as a text-book and as the "foundation and chief stone of the corner."

Katharine Neville Fleeson.

VOLUNTEER TEACHERS AND LITTLE GIVERS AT SAPPORO.

Our daily attendance at school is eighty and more, of whom thirty are boarders. Four were graduated in April. Three of them remain to help in the school, for which we are profoundly grateful; two, who were self-supporting during their five years in the school, are Christian volunteers, and I would not ask for better. They come from good families and do not need or wish for salaries, only their food and a little spending money. They wish to help the school because they are Christians and it is a Christian school, and their families, although not Christians, consent, because in these days many people think that one religion is about as good as another and none of them are worth troubling about.

This term, for the first time, we have succeeded in getting the older class of day scholars to attend church. Including forty from our school, there is a regular attendance of about one hundred.

I was surprised a few days ago by some of the youngest boarders, children ten years old, bringing me a box of pennies, and to learn that they have a prayer-meeting every morning in my recitation room, where, after praying, they put into this box any pennies they may have saved or earned. This is to help the school.

SAPPORO, JAPAN. *Sarah C. Smith.*

CONCLUSIONS OF A SUBSTITUTE TEACHER.—[From a Letter.]

[The writer was inexperienced in school work, to which she has given herself while Miss Morton was absent on furlough.—ED.]

School work is, I suppose, in some respects everywhere alike; girls also, I suppose, are in many respects alike all the world over—think their teachers are too strict, try to shirk work and rules when they can, and would much rather play than study. But a school on the mission field is in some ways different from one at home. There, when closing time arrives, the teacher is free to follow her own bent for the rest of the day. Here it is all day, from 8:30 in the morning until bed time, and does not always end then, for more than once have I got out of bed to investigate certain sounds when all ought to be asleep, to say nothing of watching in times of illness.

A teacher in this kind of school needs great faith, indomitable courage and never failing hope. She ought to have a nature something of the rubber ball type, which, when thrown to the ground, will quickly rise again. She ought to have a combination of firmness and love, and through all she must magnify Christ and live the doctrine she teaches. She needs the *quiet strength* which some have, and which I think is made up of a blending of patience and strong will, good judgment and continuance. And, now, when you contrast the woman above described and the one at present in charge, with her impulsiveness, which is a foe to "quiet strength," and her want of that important quality, *continuance*, you will, I am sure, sympathize with and, I hope, pray much for her.

Now that I know the work more intimately, I can understand something of what the six years Miss Morton has been in the school must have been, for it was she who made it what it is, and it is a good school. But the tears as well as the prayers I am sure only she herself and God know. Of one thing I am determined, that hereafter if she will let me, I shall sometimes change places with her, for a week or a fortnight, and let her take a short trip into the country for a change. Of all mission work I think that in the school is the hardest, and those who keep on doing it from year to year, with unflagging zeal and unfaltering hope, ought to have an additional star in their crown.

But I do not want to give only the

shadows. It is good for the missionary as well as for people at home to remember the lights. One great light is the number of helpers who have been results of the Ningpo girls' school. Most of our present Bible women were Miss Aldersey's pupils. Some of our pastors' wives, good, efficient women, were also her pupils. Then there are younger women, products of the school at a later date, who by and by will be good workers. These were all, I suppose, at one time girls just such as ours, equally unresponsive and unappreciative; so, thinking of what God has done in the past, we thank Him and take courage.

Nor must I give you an unfair impression of the girls themselves. Some do testify by their lives to the working of the Holy Spirit in their hearts. It is a good sign of a girl when she will tell you of an error in her papers, which has been overlooked and marked as correct. We have some who will do this. The Chinese girl is very reticent and undemonstrative and perhaps, consequently, we sometimes misjudge her and do not give her credit for all that is going on in her heart. Our younger girls have several prayer-meetings which they carry on by themselves, and the older ones have a Christian Endeavor Society of which they take complete charge. Then there are times, especially when I get a girl by herself in my room, that I thank God that all the teaching and work has not gone for nothing. Of one of the pupil-teachers I want to make special mention. After summer vacation she came back ill. We attended her carefully and with God's blessing she was able to take her place in school again. Many a time have I been cheered by her evident gratitude and affection and willingness to do anything I might want.

I mentioned Miss Aldersey. She was an English missionary, who established not only the first girls' school in Ningpo, but in all China. She faced much opposition. The Chinese were greatly excited over her, especially as it was her habit to go around the city wall every morning very early for exercise. As the odors were not by any means agreeable, she kept a bottle of smelling salts constantly in use, and the people thought she was letting evil spirits out of this bottle and would bring destruction upon them. To counteract this evil, they got up an idolatrous procession. But Miss Aldersey held on, unmoved by all this, and more. Her memory is now revered by all who knew

A LINK WITH THE PAST.
Matron* at the Girls' Boarding School, Nanking.
[Photograph kindly sent by Mrs. Leaman.]

her. At her request her school was ultimately combined with that of our mission. *Lavinia M. Rollestone.*

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*She married one of our Ningpo pastors. When we were just starting in Nanking, we sent to Ningpo saying that we had little money, and our need of helpers was great, and we asked who would come to help us. This woman and her husband said, "We will go," and they came for just two-thirds of the salary he was getting in Ningpo. After laboring faithfully six years, his health failed and they returned, but she said, when leaving, "If God calls my husband home before me, I am coming back to you." A few months after, the good old man went to his reward and she came back. She is a grand, good woman, a splendid Christian character to have over the girls, and I hope will be spared to us many years. I often say if I could bring up one such girl I would feel repaid. She had three sons, all ministers and among the most valu-

able men we have, so if we can bring up a few such mothers, will not boarding-schools pay?

Her classmate, one of Miss Aldersey's first three pupils, married one of Li Hung Chang's interpreters. She has had plenty of money and a higher place in society, but our old matron has had the joy of leading souls to Christ and has always been "about her Father's business." No greater honor in this world.

Lucy Crouch Leaman.

DAY-SCHOOLS FOR GIRLS IN KOREA.

When missionaries came to Korea they found in existence day-schools for boys in which the Chinese classics were taught, but boarding and day-schools for girls are innovations for which Christianity is responsible. As yet, only a small degree of success has attended the efforts of Methodist and Presbyterian women to open day-schools for girls in Seoul. This is due to a combination of three causes: first, Korean lack of appreciation of the value of education to a girl; second, the conventionality of the Capital which renders it improper for a girl to appear on the streets in daylight; third, the opportunities afforded in boarding-schools. With the advance of Christianity, even those who do not accept it for themselves will recognize the desirability of having daughters educated, and, as Christians gain courage to oppose such native customs as hinder their development into useful members of the church and community, they will be unwilling to have their girls denied the day-school by the requirements of feminine seclusion.

MRS. WELLS' DAY-SCHOOL AT PYENG YANG, KOREA.

In Pyeng Yang, Gensan, and Fusan, where they have no boarding-schools and girls are allowed more freedom than at the Capital, day-schools have a considerable degree of success.

The first and, so far as I know, the only co-educational school in Korea is a day-school in Sorai, a town in the Whanghai province. The church in this place has had a remarkable growth, largely through the aggressiveness of Christians themselves. A year or two ago they began to feel the need of educational advantages for their girls. They could not send them all up to boarding-school in Seoul, and among themselves was no woman capable of conducting a school. They concluded that the only solution of the difficulty was to permit the girls to attend the boys' school which the church was supporting, and which was taught by a Christian man. The missionaries would not have dared to suggest such a breach of ancient custom lest they should antagonize the prejudices of the people; but their knowledge of the Gospel led these Christians to see of themselves the propriety of such a course.

The branches taught in the day-schools are those of elementary primary schools, and in the vernacular only. Emphasis is laid on the study of the Scriptures, and Christian books, tracts, etc., which have been prepared by missionaries are read and explained by the teacher.

As the demand for education of girls increases, we must look more and more to the day-schools; for, by reason of their comparative inexpensiveness, they alone can bring education within reach of the common people. In view of the importance of these schools may the Church at home, upon the day assigned in the "Year Book," remember with fervent prayer the Christian day-schools of Korea.

Mary Hayden Gifford.

ITEMS ABOUT BOYS' SCHOOLS.

Africa, Batanga.—Boarding and day scholars 180, of whom 40 are Mabeya. *Estimated* cost, $16 for each boarding student.

Elat in Bululand.—Total pupils 117, boarding pupils 48. *Self-supporting.*

"It is a pleasure to start a boy who does not know a letter and soon see him reading in the Testament or going over the multiplication tables. The boys grow in knowledge before one's eyes. Then, one is able to explain much of the story of Jesus. We see the fruit ripening, even now."—*C. W. McCleary.*

Colombia, Bogota.—College department having been dropped, boarding department ditto, expenses are reduced one-half; cost to the mission for the current year, $2,000, besides repairs and insurance.

"You can understand how lively forty-six boys between five and fifteen can be. For the first time the majority of our Colombian teachers were members of the Protestant Church. Two were young women who received their education at our girls' school. The Bible instruction was in their hands, and given with interest and spirit. An American boy, about nineteen years old, was a special student. His father is superintendent of a gold mine. Donald was born in New Zealand, brought up in Arizona, and came to us last year, broken down in health, yet anxious to learn.

"At our closing exercises of the year or '*sesion solemne*,' the new American Minister, Mr. Hart, was present, and the audience was large and enthusiastic. *El Rayo IX.*, one of the prominent papers of Bogota, spoke in high terms of the entertainment."

Nellie N. Graham.

China, Ningpo.—Presbyterial Academy, almost wholly supported by the people. Students pay $18 a year for tuition.

Shanghai.—Lowrie High School, in the thirty-eighth year. Old students subscribed $600 towards a new building.

Peking.—Average attendance 40; Y. M. C. A. enrolls 32. Cost to the mission, $540 (gold).

Tungchow.—College had 107 students, of whom 90 are church members; all its 150 graduates have been Christians. Cost to the mission, $1,856 (gold).

Wei Hien.—Preparatory school grade, 48 boys. Cost to the mission, $494 (gold).

"I stand to this boys' academy in the relation of matron, also give it one teacher's time. We all feel that the Bible must be taught by foreigners, so my classes are such, except physiology."

Madge D. Mateer.

India, Lodiana.—Boarding-school for sons of Christians, High School grade; 104 students, some from sixteen to twenty years old, a few little fellows of six years. Cost the mission, last year, $2,405.

"The women to whose homes I go would have no advantages did not some one go to them. My heart goes out to them in a way it does not to the boys and men of the land, because of their shut-in lives; still, there is no work which as a whole is so near my heart as our boys' school, in which I am associated with my husband.

"Our teaching staff has a majority of Christian teachers. Our house-master is one of our old boys. Our head master and second master are Christians of *the second generation* and fine men in every respect.

"Since the school was opened, 30 boys have passed the university entrance examination, 28 of them in the last six and a half years. The following schedule accounts for most of them and gives a general idea of what the school is doing. We feel that much of the future success of the India Church depends upon these Christian boys.

Died	3
Entered college	16
Studied medicine	2
Studied theology	1
Mission teachers (Lodiana)	2
" " Kashmir	2
Presbyterial missionary	1

(*Mrs. Arthur,*) *E. L. Ewing.*

"The boys have also a chance to learn some trades. There is a carpenter shop, a tailor, shoe, and a carpet shop connected with the school. In the latter they make beautiful rugs which sell for from $2 to $20 each. This is an import-

ant industry in this country and a knowledge of it is an excellent thing. Learning these trades is optional."—*Letter from Lodiana.*

Syria.—In Tripoli field twenty-seven day-schools were run at an expense to the mission of $2,183 (gold).

"The teacher in Im Doulab is a very earnest Christian. While he was still in the Syriac church, he sought peace with God by days of fasting and prayer, wearing his body to nearly a skeleton. But a little tract, "Come Unto Me," came into his hand, and through this he learned to know and love his Saviour, and now that little school is a light set on a hill. The boys read their Bibles at home, and recite chapters and sing Gospel hymns in the long evenings when the people sit round and smoke, as no one knows how to read."—*Letter from Syria.*

KINDERGARTENS IN JAPAN.

On account of the cut in funds our Kanazawa kindergarten was closed last September, and it has been with a feeling of loneliness that we have looked at the empty room and vacant seats; but He who said, "Let the little ones come unto Me, and forbid them not," will not have them sent away from His school.

A little girl, only three years old, now sits in the primary school and learns what she can. She pleaded so with her mother that she might be allowed to come back, and her mother with us, that we had to admit her. Another little one five years old was so independent as to refuse to go to the Government school, and she, too, is admitted to the Sho Gakko. Through this little girl's love for this school I have gained an entrance into a home where, until now, the truth was unknown. Even the old grandfather, who is about eighty years old, is willing to read the Bible. *F. E. Porter.*

About $180 is expended on the kindergarten here in Kyoto, per year, including what is raised on the field from tuition. This pays two teachers, a Eurasian girl who lives with us, and a Japanese woman who assists. Three *yen* ($1.50) a month is paid for a care-taker in this school; in addition, this widow, with her one remaining child, gets one *yen* from the Christians as their part of her salary, since they hold meetings in this place.

The children have their lunch in the school-room. They are so fond of eating at school that many run home and bring their lunches. They sit about the tables upon which they do their work, each little lunch-box before them, and they are eager to know what is inside, but the little hands are resting, it may be impatiently but quietly at least, in their laps. Should some little mischief peep in, you will hear, "Not yet," "not yet," from a score of voices, "we have not yet asked God's blessing." Sometimes they sing a pretty little grace, at other times simply repeat it with the teacher. Some of these children will not begin a meal in their heathen homes until they ask God to bless it. One little mite said, "Grandma, why do you clap your hands to that god? It cannot hear nor see; my God made the stone from which your god is made."

They do not sing in English, but the same kindergarten songs that American children sing are translated and set to the same music. They play as great a variety and perhaps as lively games as any children. We have a nice lot on which our kindergarten stands. The building is ours, the lot is leased, and we cannot afford to buy it. The government has many kindergartens, but they are a sort of machine and no Christianity is allowed.

They are not inclined to profanity. This does not mean that they use no bad language, and as the children live on the street out of school, they are not angels. They quarrel, throw gravel, spit at each other and call very shocking names. They see immorality on every side. There is nothing their parents do not say or do in their presence.

Sarah Porter.

Upon returning to Japan I found some new women who had been added to the church, and others who are much interested. These were all reached through the kindergarten. The teacher was ill and has left us, much to our sorrow and that of all her friends, but we

have, now, one who we feel sure has been raised up to take the place. . . .

There is one more opportunity for work through the avenues the kindergarten opens—a mothers' meeting. In seeking guidance as to subjects to be treated, I was led, by a casual remark, to take up that of training children in habits of obedience. I felt a little uncertain of the reception the subject would receive, for obedience is a thing not much expected from *mothers* here. All seemed grateful and opened their hearts to speak of difficulties they had to meet in their homes. My heart went out to them as I realized how most of them have to work with no sympathy or love from their husbands, who treat them as children or servants, and without knowledge of the Heavenly Father's love and sustaining grace.

(*Mrs. S. F.*) *Helen B. Curtis.*

EDUCATION APPLIED TO HOME LIFE IN PERSIA.

Last autumn one of our Fiske Seminary graduates, a lovely, sensible girl, was married to one of the mountain helpers, in the big chapel-room of the Seminary. They spent their honeymoon at our house and then went up to Jelu, in the mountains of Kurdistan, to be a light in the darkness there. The following is from a letter of the bride's, written to me after she had been there four months. It may make some one see the possibilities for good which an educated Christian girl carries with her into the midst of such conditions as this letter reveals:

"I am astonished at the way in which the women here neglect their children. When I look at their heads I really can see nothing except the thick dirt, layer upon layer. When this thick covering of dirt gradually falls off in part, the head resembles the back of the turtles which we have here in the mountains. There is a baby here, the daughter of the chief man of the village, and its mother says that she has not bathed the baby but twice since it was born, and it is now more than a year old!

"One reason why the women do not bathe their children oftener is that they fear the spirits in the water will make them ill. They think the whole world is inhabited by spirits—good and evil; that the good ones are much better than man, but the evil ones are very wicked. Another reason why they leave their children dirty is because they fear the 'evil eye.' When I talk to them about keeping their children clean they answer: 'It is better that they remain dirty, because if clean they will be beautiful and then some woman will devour them with her evil eye and they will be sick and die.'

A CONTRAST AT FISKE SEMINARY, OROOMIAH, PERSIA.
Mountain girls fresh from their homes and a graduate of 1895—since, a teacher.

"One thing which they think good to do for their children is to feed them as much as possible. I have seen women feed their children until they could eat no more and then, by force, push the bread into their mouths. On account of this custom the majority of children in this village have such large abdomens that they cannot sit straight, and their color is very yellow, and some of them you would think were only one year old when they are two or three years of age." *Adela M. Shedd.*

CHRISTIAN EDUCATION IN HAWAII.

When missionaries first arrived in Hawaii, in 1820, there was neither school nor book nor even a language reduced to writing. Marriage was unknown and it was not uncommon for aged or infirm parents to be thrown off from a precipice by their children. "The common people were at the lowest point of social degradation." When the king went on board the brig (which had brought the missionaries) to dine with the first white woman he had ever seen, he wore only a narrow girdle, a green silk scarf over his shoulders, beads on his neck, and a wreath of feathers on his head.

In thirty years, twenty thousand Hawaiian Bibles and thirty thousand Testaments were printed. After fifty years, one hundred and fifty different works had been printed, including more than one hundred thousand hymn-books in successive editions. Converts were gathered into churches, averaging one thousand a year for fifty years. When the mission celebrated its Jubilee the sermon was preached by an Hawaiian to a seated audience of twenty-five hundred, the organ was played by an Hawaiian woman, and eight hundred Sunday-school children marched in procession. The churches are now obliged to carry on work in six languages.

Education on the islands is general. Instruction in the public schools is wholly in the English language. The Board of Education reported last year, 195 schools of all classes, with 14,000 pupils. Of eight high grade institutions, Oahu College leads.

"I was surprised," says Mr. Townsend,* "to find the school children able to put to shame with their knowledge of Lincoln, Washington, Gladstone, Bismarck, the American school children with whom I had come in contact. . . . It is as rare an occurrence to find an illiterate adult Hawaiian in Hawaii, as it is to find an illiterate American in the most favored State in the Union; and such has been the case for a generation. . . . Latest statistics show that 54 per cent. of all pupils attending school are Hawaiians, 34 per cent. are of the white races, and only 11 per cent. are Asiatics, while of the teaching force, 50 per cent. are Americans, 24 per cent. are Hawaiians, 13 per cent. British, 10 per cent. other Europeans . . . only 3 per cent. are Asiatic."

The Hawaiian Evangelical Association is virtually the Executive Committee of the churches of the islands, which have succeeded to the work of the American Mission. It prints through various offices in Honolulu whatever its work requires—reports, tracts, hymn-books—and purchases from the American Bible Society, Bibles, Testaments, Psalters (in different languages), and publications from other sources.

The Chinese mission in Hawaii conveniently draws its literature—Scriptures, hymn-books, newspapers—from Shanghai. The Japanese mission, similarly, is supplied from Japan, and the Portuguese mission from Lisbon. This mission owns a small press and publishes a little monthly paper, *As Boas Novas*, for free distribution.

The Woman's Board of Missions for the Pacific Islands, whose active membership is largely missionaries or their descendants, has been doing its noble work for twenty-seven years. It expends five thousand dollars annually upon free kindergartens in Honolulu. It supports Bible readers among its own mixed population and aids the missions beyond, in Micronesia.

* Inspector-General of Schools, Hawaii. See *The Forum* for July.

OUR MISSIONARIES IN JAPAN

AND POST OFFICE ADDRESSES.

Miss Etta M. Case,	Yokohama.	Mrs. David Thompson,	Tokyo.	Miss A. E. Garvin,	Osaka
Mrs. T. T. Alexander,	Tokyo.	Miss West,	"	Mrs. B. C. Haworth,	"
Miss A. P. Ballagh,	"	Miss Youngman,	Tsukiji, "	Miss Alice Haworth,	"
* Mrs. J. C. Ballagh,	"	Mrs. Geo. P. Pierson,	Sapporo.	Miss Emma M. Settlemyer,	"
Miss Sarah Gardner, 33 Kami-ni-Bancho,		Miss Carrie H. Rose,	"	Mrs. Arthur V. Bryan,	Hiroshima.
* Mrs. Wm. Imbrie,	Tokyo.	Miss Sarah C. Smith,	"	Mrs. J. W. Doughty,	"
Miss Leete, " "	"	Mrs. Harvey Brokaw,	Kanazawa.	Miss Martha E. Kelly,	Kyoto.
Miss Milliken, " "	"	Mrs. Laura Naylor,	"	Mrs. J. B. Porter, M. D.,	"
Mrs. H. M. Landis,	"	Miss F. E. Porter,	"	Miss Gertrude L. Bigelow,	Yamaguchi.
Mrs. Theodore MacNair,	"	Miss Kate Shaw,	"	Mrs. S. F. Curtis,	"
* Mrs. D. B. McCartee,	"			Miss Mary M. Palmer,	"

In this Country: Mrs. J. B. Ayres, Galesburg, Ill.; Miss Anna Davis, 1503 Atlantic Ave., Pittsburgh, Pa.; Mrs. G. W. Fulton, Portland, Ore.; Mrs. Jas. C. Hepburn, 71 Glenwood Ave., East Orange, N. J.; Mrs. J. M. McCauley, New Wilmington, Pa.; Mrs. Thos. C. Winn, Galesburg, Ill.

JAPAN.

MISS SETTLEMYER wrote from the Naniwa Jo Gakko, OSAKA, March 19:

Commencement is only ten days off, when six girls graduate from the regular course and fifteen or so from the industrial department. We hope some of the gradnates will remain to take the post-graduate course, but do not know what their parents or guardians will decide.

"PERSECUTED"—"PERSECUTED IF."

A teacher I had last year is being persecuted in her own home. Her mother died last summer, and now her father is determined to make her give up her Christian faith. He refuses to let her attend church or any Christian meetings. She said to me one day: "My father thinks I will give up Christianity if he keeps me away from my friends and the church, but I will never give up my faith." God will keep His own.

We have started a Sabbath-school near us. The streets are full of children, but not many are willing to go with us yet, for they are persecuted by their schoolmates if they attend. But we don't stop for that. Some of them are quite responsive; when I meet them on the street they answer smile with smile. Others will call bad names as long as we are in sight. One name always amuses me, it is "Badu boy." I never correct that mistake.

MISS KELLY wrote from KYOTO some time ago:

I used to wonder why missionaries did not write more letters; now I wonder where some get time to write as many as they do, and whether friends at home are not tired of hearing the same story year after year.

KNITTING AND BIBLE LESSON.

All last year we tried to arouse an interest in some mothers and older members of the kindergarten children families, with almost no success. At the close of the season we could count only four or five who came regularly. From the fall we have had a gradual increase, until now we number twenty young women and girls. The Japanese are fond of knitting and crocheting, so they have been induced to come to learn these, and after an hour spent in that work, we have our singing and Bible lesson.

In the fall I employed a woman to clean the kindergarten rooms, the widow of a Shinto priest. She proved a genteel individual, and in a short time expressed an interest in the chance teachings she had picked up while about her work, and asked if she might stay while the kindergarten children had their daily Bible lesson. She is now having instruction to fit her for baptism. It has seemed that her *first* contact with Christianity created in her a desire for it. Like many other mothers, she has a son for whom she fears the temptations of the world, so one of her first desires was to get him to the preaching and evening classes. She thinks his association with Christian people will lead him in a safe course.

The common condition of Japanese women is utter indifference to anything beyond their homes and families. It is cooking and washing from day to day, with an occasional holiday to put on their best clothes and go sight-seeing.

KINDERGARTEN AND YOUNG MEN.

My kindergarten still overflows. All the children pay the same tuition that is charged in government schools. Most of them are from good families, and when a special holiday comes around, they are a gay little company in their pretty silk dresses.

My evenings are largely engaged with classes for young men. They number thirty-five now, grading from the First Reader to the Bible. I have grown so interested in young men and boys by association with them that the perils of their situations are constantly before me. There is no work that has given me as great a return as the work among them.

LAOS.

LETTER TO CHRISTIAN ENDEAVOR SOCIETY.

REV. ROBT. IRWIN wrote from NAN, April 18:

Have been in Nan about a month and a half and am quite settled, as settling goes in this country. Am living in a small native house of two rooms. The walls are of one thickness of bamboo matting woven criss-cross and about the thickness of coarse paper, the floor is of boards but rickety, no ceiling, roof is thatch and winds and birds keep the dust and grass constantly falling. I do not mind it any longer. A short time ago a fool-bird instead of laying her eggs in her nest, as all respectable birds do, let them drop day after day on my desk; several of my books and papers carry the marks. It was a little more serious in my bedroom for there it rained down the little birdies. Have succeeded in buying an old "palace"—though you would laugh at it—and have pulled it to pieces and am rebuilding about half a mile up the river. It will have five rooms and will be fairly comfortable.

GOT HOLD OF A BOOK.

In the last four weeks, three men from different sections in the north of this province, eight, ten and twelve days away, have come to ask for baptism into the Christian faith. *None of them had ever seen a Christian teacher, foreign or native*, but they had incidentally heard of Christianity and got hold of a book. I baptized two of them yesterday. They have been here studying for over a week and go back home at once to get ready for rice-planting. The other man went home three weeks ago, and it seemed best to let him wait for baptism. Each of these men is only the representative of a number of others.

Am off next Wednesday for several weeks' tour through large districts up the river.

MRS. L. W. CURTIS wrote from LAKAWN, May 30:

On the 22d of this month Children's Day was observed in this church with exercises appropriate for the day. I have never seen more creditable exercises even in the home-land church. The building was dressed in the long graceful branches of the cocoanut palm, and pot plants and cut flowers placed about the room made a pleasing picture.

We are being blessed in many ways but we need the constant and fervid prayers of the church at home.

Am busy to-day getting carriers ready to accompany Mr. Curtis on a tour to a village some two days off where we have a few Christian people.

COLOMBIA.

HOUSEKEEPING FOR A SCHOOL.

MRS. CANDOR writes from BOGOTA:

In the girls' school it is my duty to look after the boarding department. One of my trials in this line is to go to market on Friday morning. One has to go once, especially after a hard rain, to appreciate what sort of trial it is. To be jostled about for hours by streams of filthy humanity, worse looking than the tramps of our own land; to have to buy articles of food they have handled, needs a constitution. Fruits and vegetables are spread out promiscuously in dirty sacks or on the ground, with such narrow places to walk between the rows that one is in constant danger of being pitched headlong into a bag of potatoes or a mass of over-ripe fruit. Sometimes I come home too tired to eat my breakfast after having tramped for two or three hours.

My heart yearns over the poor wretches I see, and I often wish they could be reached with the Gospel. Most of the people come from a distance and remain only long enough to do their trading.

One hour a day, the past year, was devoted to teaching Bible and singing in the school. I tried to devote the afternoons to visiting among our people. I know from experience that it is one of the pleasantest and most prof itable ways of reaching them. One afternoon was devoted to teaching the children of our poor school to sing. This school was opened February, '97, under care of a Christian Colombian woman. A few rough benches, a blackboard and half a dozen books composed the furniture. There were 23 pupils, whom we required to attend Sunday-school, and they enjoyed this class more than any other.

PRAYER-MEETINGS OF THREE KINDS.

The last half hour Friday was devoted to a school prayer meeting, led sometimes by teachers, sometimes by pupils. We shall not forget the last meeting. Each girl of the higher department lifted up her voice in prayer. Our hearts were deeply touched. One of their number has since gone to Barranquilla as a missionary. Our first Colombian missionary!

Monday night our woman's prayer-meeting was held and Wednesday was regular church meeting. Tuesday and Friday evenings I often spent two hours singing with those who chose to come and practice hymns. Sunday was often a busy day with services, two Sunday-schools and the afternoon taken up reading to our children. At night and at odd moments I managed to cut out and prepare our family sewing.

I seem to hear you asking with myself, "What was the result?" Like the tired child unable to finish its prayer I feel like answering, "God knows all the rest."

The children of the infant class gave 16.08 *pesos* to foreign missions during the year. One more item. Last Sabbath my heart was rejoiced to see a woman for whom special prayer and effort had been made, publicly profess Christ with three others. The trials were forgotten in the great joy of welcoming these precious souls into the fold.

TIRED ALL THE TIME.

MRS. TOUZEAU writes from MEDELLIN:

We are trying to keep school going with two of our young girls and a Colombian teacher from Barranquilla. The latter is good and faithful, but her health is so poor that many times she is not able to teach at all. We have so much to do that it is hard not to feel tired out all the time. We have almost seventy pupils. The teacher whom we had to discharge (because the Board could not afford the salary) has opened a school and some of our pupils have gone to her.

The church service is kept up and all the members are faithful in attendance. Those who have been trying to break up our Sabbath-school still have theirs in a house quite near. The "ladies" who are working so hard to get the children away from us, last Sunday had their children all taken to the bull fight after they had finished their Sunday-school lesson.

A DAY IN OUTLINE.

I want to tell you something of our home life here, but it is all so mixed up with mission work that it seems like one and the same thing. The door must be open at seven for the children to gather, and at half-past seven I go into the schoolroom. First the children sing some of the pretty Spanish hymns, then we teach the Bible for some time. They have learned in this way to recite many chapters; they have learned all the commandments. Next comes prayer, and then all go to work. We have classes until ten, when the children go home to breakfast and we have an hour quiet. At eleven they gather again; at four they are sent home and we have our dinner. I think you can have no idea how very tired one is at the end of a day's work in the tropics. We never get so tired at home. I have a woman who is very good help in the kitchen. When we come out of school she has the dinner almost ready. I give the finishing touches and by the time we have finished dinner it is at least five o'clock. Our Colombian teacher boards with us. After dinner I have a class in English. I cannot tell you all that passes during the day, but you can fill in. Even a missionary has to keep her home in order and do many things that come into the lives of all housekeepers.

CHINA.

MRS. J. H. LAUGHLIN of CHININGCHOW (Ching Kiang Postoffice) wrote May 22:

Some lady visitors were announced one day and only one of them was known to me. She told me that the others were all friends of hers from a neighboring city, and they wanted to see the museum. So we went in and were having a look about, when a message came to the ladies. One of them sent a servant out to see, and the servant came back and gave information to her mistress that seemed a bit disconcerting. I saw they all felt more or less "flustered," but I could not ask questions.

My acquaintance, who was chaperoning the party, went out, was gone only a little time, came in and said that the old grandfather at home had lost something. He could not find what he wanted and they would have to go. There was no dilly-dallying. Everybody arose with great promptness, assuring me they would come again and then they trotted off as fast as they could on their little bound feet. I escorted them a little way, trying to take in as much of the detail of their beautiful garments as was possible in so short a time, and regretting that I could not ask some questions about quantity and quality of materials, for they were the sort of garments that are said to come "next to the consolations of religion" in the moral support they give to weary women, and besides—I have to get me a new gown! The small girl had improved her time to more advantage and was able to tell me that a pretty trimming around one collar cost sixty *cash* (six cents) per foot.

THE SECRET OUT.

It was transparent why my visitors hurried away so. They had come secretly and somebody had found them out and sent a peremptory order for them to come home at once. They belong to some proud old family that would not for the world disgrace itself by visiting "the barbarians," and yet the women were so anxious to see the museum that they made a plan to come and *never tell!*

AN UNDERCURRENT.

Two women came to study the doctrine here about ten days. Three or four also come from their homes for instruction, but there is an undercurrent of feeling amongst the people that makes work difficult.

HOME DEPARTMENT

THE MISSIONARY PRAYER-MEETING FOR OCTOBER, 1898.

General Subject—Medical Missionary Work.

(*a*) The medical missionary and his work.
(*b*) Doors opened by medical missionary labors.
(*c*) Hospitals and dispensaries.*
(*d*) Medical itinerating tours.
(*e*) Medical classes.

Prayer—for medical work in all its phases.
Prayer—for missionaries who are traveling at this season, by land or sea, and for those arriving for the first time on the field.

*See "Magnitude and Cost of Medical Work in Our Missions," WOMAN'S WORK FOR WOMAN, Oct., 1897.

Young People and Missions.

One Meeting—Topic: THE DEVELOPMENT OF THE MISSIONARY IDEA.

[This is a large subject and there is but one hour in which to present it. If, however, one line of thought is followed throughout, *and much time given to preparation*, a great deal can be accomplished in sixty minutes.]

Let the foundation thought be "*His Dominion shall be from Sea to Sea.*"

Foundation Thought.

This text in large lettering on Bristol-board, place conspicuously and require that other texts, hymns, a poem perhaps, and all facts presented, help to carry out the idea expressed in this foundation thought.

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Programme.

I. Singing, "Watchman, Tell us of the Night."
II. Prayer.
III. 1. The Missionary Idea Defined.
2. The Missionary Idea Illustrated from the Bible.
IV. Singing, "Galilee, Bright Galilee." Verses 1 and 2.
V. *The Development of the Missionary Idea.*
1. Around the shores of Galilee. Sing last verse of "Galilee."
2. Around the shores of the Mediterranean Sea.
3. Aronnd the shores of the Atlantic Ocean.
4. Aronnd the shores of the Indian Ocean.
5. Around the shores of the Pacific Ocean.
VI. Singing, "Over the World."
VII. How the Doors were Opened.
VIII. Singing, "From Greenland's Icy Mountains."
IX. 1. "Christ's Dominion." (Poem.)
2. *The Fulfillment of the Missionary Idea.**
X. Singing, "Jesus Shall Reign Where'er the Sun."
The Lord's Prayer.

*Bible prophecies read in concert. An admirable reading, "Foreign Missions in 'Moses and the Prophets,'" is published by W. B. M., 48 McCormick Block, Chicago.

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Defined. Illustrated.

The Missionary Idea should be defined by the leader in a few words founded upon I. Thess. 2:4 (first part) and illustrated by texts showing this Idea exemplified in Abraham, Isaiah, Daniel, Josiah and John the Baptist (John 1:29).

[These texts should be copied on slips of paper, numbered, given out before the meeting, and called for in their order.]

John's declaration brings us to the first part of our subject, the "development" *Around the Shores of Galilee*, while all the rest of the world was in darkness.

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[A map of the world on Mercator's Projection, so drawn that each ocean shall be entire—not split in two, as the Pacific usually is—and large enough to be clearly seen from all parts of the room, is prepared by the committee. White muslin and mineral paints are best, but large sheets of Manila paper and rubber pens will do. Fasten the map to a wooden frame, place on an easel; over it hang black cambric, having seas and oceans outlined in white chalk, and cut out along the outlines so that the muslin may be turned back, disclosing the sea underneath.]

Texts Arranged and Read by Six.

Your committee, having been properly instructed, will at committee meeting bring forth from their clipping books lists of texts, which are handed over to a sub-committee to be so arranged as to present a clear account of Christ's work around the Sea of Galilee, beginning

with the calling of the first disciples and ending with "Feed my sheep," "Feed my lambs." Make five or six copies of this account (type-written if possible), to be read in concert by as many persons. It is worth while to take this trouble, for *emphasis* and interest are gained.

[As the last verse is read the leader pins back the muslin flap, showing the Sea of Galilee bright; all the rest still dark.]

The Acts of the Apostles and the Epistles are the main sources of information for the second stage of development, *Around the Shores of the Mediterranean.* To complete the circuit very brief items from church history in the early centuries may be added. A sub-committee arranges these texts and items in geographical order, ending with Spain, using only that part of the text naming the locality, and cutting out every superfluous word from the items.

[Copy on separate slips of paper, number carefully, distribute before the meeting, to be read in *quick* succession. As the last one is read the leader discloses the shores of the Mediterranean.]

Five-minute papers or talks describe the remaining stages, "3, 4, 5," of the programme. Each reader or speaker, standing near the map, turns back the cambric over the top of the easel, revealing the ocean and shores described by him, the last one "raising the flag" over our new possessions, Hawaii, Cuba, etc.

[Have tiny flags in readiness; at this writing, July 19, the number needed cannot be exactly stated, but *don't* fail to count in the Carolines.]

Items telling "*how* the doors were opened along these shores," should be bright, *very* brief and as numerous as time will allow. The poem beginning

VII. IX.

"From Sea to Sea
Shall His dominion be,
According to the promise written,"*

should be given to a GOOD reader.

The arrangement of texts to show the *Fulfillment of the Missionary Idea* will be interesting work for a third sub-committee. If these are mimeographed, all may join heartily in the reading.

Finally, although nothing has been said about it, it is expected that the Music Committee will see to it that the singing is one of the best parts of the meeting! and that the leader will not allow one moment to be wasted, but will put everything through with a rush. Perhaps he may be rewarded as another was by hearing a voice behind him say, "It cannot be said after this that Young People's Missionary Meetings need be *dull!*" *Katharine R. Crowell.*

EAST ORANGE, N. J.

*May be found in "Missionary Exercises No. 2," published by Pres. Board of Publication, Philadelphia, Pa.

NUGGETS

From Annual Meeting of the International Missionary Union, held at Clifton Springs, N. Y.

One hundred and thirty missionaries were present. Eighteen countries and eighteen different Boards and Societies were represented.

A missionary from Amoy, China, said that the Romanized colloquial was a great help in teaching the women to read. At another place, in order to overcome a strong prejudice against allowing girls to learn to read, the missionary dressed a girl in boys' clothes and sent her to the boys' school. When she returned home able to read, others were anxious to learn, the prejudice had been removed and a girls' school was started.

Several said that the success of girls' schools on mission fields depended largely on two things: on the girls themselves and on the kind of training they received from the school. All agreed that a strict adherence to native dress, customs, etc., and the plan of letting the children earn whatever they received from the missionary, brought the best results.

Mrs. Correll of Japan told how she once gathered the women into her house for a social time. They had not been there very long when they asked if they could not have a prayer-meeting. Permission was willingly granted, and when they knelt and each had prayed they began again and finally prayed three times around before they could rise from their knees.

Dr. Pierson's method of keeping a prayer-book was referred to. On one page was to be written the petition we ask of God, the opposite page to be left

blank on which to record the answers received. Mrs. Amanda Smith (colored) said, "The Lord keeps the account of the answers to my prayers. I cannot keep track of them. He doubles them over every day."

Bishop Penick considered the mother's knee the greatest training place for missionary workers. He said: "If mothers will pray over their boys, and with them, they will go to missionary fields whether the Boards send them or not. If the Spirit sends them they will go. If the Spirit does not send them they should never go."

Elizabeth L. Phraner.

"THEN."

Only a note of time, but in its connection full of meaning, and stirring as a shout of triumph.

"*Then* a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle."

The full force of this little word will not be felt unless the previous chapters are read as they lead up to it, like a monotonous and laborious march leading to a glorious hill-top. From Ex. xxxv:4, on to the summary in Chapter xl, the constant reiteration, "He made," "He made," "as the Lord commanded Moses," with the minute directions and descriptions, fall upon the ear wearily as a formal report or a statistical table. At the close comes the summing up of the completed work. The tabernacle, with its splendor of blue and purple and scarlet, and precious wood, and gold, and silver, and brass, consecrated by the most solemn and impressive ceremonial, stood complete. As the Lord commanded Moses, so Moses finished the work.

"*Then* a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle."

"Then." What does it teach us? We observe in the very monotony and reiteration and minuteness of the preceding record, that it was only after careful, full, prompt, and joyful obedience to every letter of the Lord's directions, that this overwhelming splendor of His presence crowned the material splendor of the structure that had been reared.

Now in our work for missions, what are we doing but taking our part in preparing that tabernacle of God which, according to the apocalyptic vision, is to be God's dwelling among men. As the wise-hearted women of those ancient days sat spinning and weaving in their homely tents, their work seemed small, yet it was done "as the Lord commanded Moses." They brought abundantly, joyfully, of their best for the Lord's work until there was enough, and the work was finished.

Until it was finished. This only is the measure of our duty. Generations may pass before it will be said, "Behold, the tabernacle of God is with men and He will dwell with them." Can we hasten His coming? Can we add to its splendor? Can our faithfulness or unfaithfulness be in even the smallest measure, the cause of his hastening or his delay? The details of duty in working and giving, according to a prescribed plan, sometimes become a weariness, through the weakness of the flesh or through the perversity of our partially sanctified natures, but when all of His people shall have brought of their abundance, or of their scanty stores, *then* the glory of the Lord shall fill the tabernacle, and the whole earth shall be filled with His glory.

(*Mrs. A. V.*) *Julia F. Moore.*

A SILVER ANNIVERSARY.

Our Auxiliary at Greencastle, Pa., on July 7 celebrated our "Silver" anniversary. Owing to the age (in 87th year) and feebleness of the president (my mother), we could not have a public meeting but held a pleasant one in the manse.

When the Greencastle foreign missionary Auxiliary was organized, thirteen women enrolled themselves as members and the following were elected officers: Mrs. H. J. Agnew, president, who has been kept in office ever since, contrary to her repeated wish to be released; Mrs. Rowe, treasurer, "gone before;" Mrs. M. W. Walsh, secretary, removed to another town; Mrs. D. K. Richardson, vice-president, also removed. Only three treasurers in the twenty-five years—faithful, efficient

and able to keep things straight. Four capable, painstaking secretaries.

There have been fifty-six names on the roll; at present only eighteen.

In 1874 it was decided to take a $60 scholarship in Beirût Seminary. It was resolved to give any contributions over and above our pledge, to home missions, and we sent several boxes to home missionaries, but in 1880 the society went back to its original basis and all money raised now goes to foreign missions. In the twenty-five years $2,057.89 have been contributed.

The largest number present at any meeting on record was twenty-nine in July, 1880. Not afraid of weather! The largest collection at any one meeting was $15.50. The largest number of subscriptions to WOMAN'S WORK FOR WOMAN, sixteen.

A gift of $20 from "a friend" in 1879, provided the Auxiliary would raise $10 more, to create a missionary library, was gratefully accepted, and the library is now in the room with that belonging to the Sunday-school.

The method of responding to roll call by Bible verses was adopted in 1886 and is faithfully kept up. We have had a number of visiting missionaries at different times. Mrs. Van Lennep, a few months after our organization; Mrs. Calvin Mateer of precious memory, Miss West of Japan, "our own" missionary, and others.

We never had a fair or festival nor made any other outside effort and have always come up to our pledge and often gone beyond it.

Thirty-three members have ceased their toil on this side, and rejoice in the unwearying service of the land "beyond the river." *M. J. A.*

SYSTEMATIC STUDY OF MISSIONS FOR YOUNG PEOPLE—ANNOUNCEMENT.

Many societies of young people in our Church are already doing creditable work in the study of foreign missions. They are following a plan of their own devising, or the excellent "Training Course" arranged in "*The Church at Home and Abroad*," or, they use the Student Volunteer books. Many others, especially Christian Endeavor Societies, are drifting without any serious study. Then there are the Sunday-schools. A new manual on "Methods" says: "Missionary exercises should be conducted from time to time in the Sabbath-school." A plan which calls for a fifteen minutes' lesson every Sunday attracted much attention, at the conference held in connection with the last General Assembly. It was presented by Mr. Carl Ingerson, an educator of St. Louis, who has adopted this plan with the school of the First Presbyterian Church, in which he is superintendent. Some schools will be glad to avail of his complete series of lessons. Others are not prepared to allow the time for foreign missions every Sunday, but why not once a month?

In view of the wide call for helps in study and of their increased responsibility towards the Christian Endeavor Societies, the Women's Boards will publish a series of Lessons, beginning in the October number of WOMAN'S WORK FOR WOMAN. Mr. Ingerson has kindly placed his carefully prepared lessons at the disposal of the Societies and other qualified pens will contribute to the series. Look out for Lesson I. next month.

SUGGESTION CORNER.

THE Synodical Society of Ohio has undertaken to preserve the records of all missionaries who have gone out from their State, an example which is commended to the entire constituency of the Woman's Societies. These annals belong to the history of the church militant, and, while the facts are within the knowledge of the living, they should be carefully collated. It is suggested that such matters be in charge of a very competent committee, in order to maintain a right proportion and to secure economy and uniformity in printing.

From Corresponding Secretary's report, Presbyterial Society, New Brunswick, N. J.:

"Where lack of interest is deplored few copies of WOMAN'S WORK and *Over Sea and Land* are taken."

A DOZEN QUESTIONS FOR MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

Sum up what the Woman's Boards are doing for schools on the field. Page 231.

What was the lesson which turned a recitation into a prayer-meeting? Page 232.

How can schools advance the kingdom of Christ in Japan, Brazil, Persia? Pages 231, 234, 235, 237, 245.

Locate Faith Hubbard School and compare the appearance of the girls with that of school girls in America. Pages 234, 235.

What noble thing did Lakawn children do? Page 236.

How has Beirût Seminary sent out her lines into Africa? Page 238.

Who established the first school for girls in China? Trace her influence. Page 241.

Mention three noticeable facts in connection with boys' schools. Page 243.

What came of a tract, "Come Unto Me?" Page 244.

Why were they persecuted at Osaka? Page 247.

What was the consequence of some Laos men getting "hold of a book?" Page 248.

How many singing classes does Mrs. Candor teach, and what made her trials seem small? Pages 248, 249.

EXTRA QUESTION—to be discussed out in the vestibule.—Why does Mr. Irwin (page 248) require "five rooms?" Answer not given, only surmised.

SINCE LAST MONTH.

ARRIVALS:

July 9—At New York, Rev. J. A. Ainslie and family from Mosul, Turkey. Address, Rochester, Minn.

Miss J. F. McLean from Mosul. Address, Aylmer, Quebec, Canada

July 17—At New York, Miss Alice Barber from Beirût Syria. Address, Clifton Springs, N. Y.

July 20—At New York, Rev. W. A. Briggs, M.D., Mrs. Briggs and son, from the Laos Mission. Address, 13 West Lodge Ave., Parkdale, Toronto, Can.

July 25—At New York, Dr. J. P. Cochran and son from Oroomiah, Persia. Address, Minneapolis, Minn.

The Misses Van Duzee from Oroomiah, Persia. Address, Jamestown, N. Y.

Miss L. H. McCampbell from Teheran, Persia. Address, 289 William Street, East Orange, N. J.

DEPARTURES:

July 23—From New York, Rev. and Mrs. Chas. J. Boppell, to join the Africa Mission at Angom.

Miss Addie Halle, to join the Africa Mission at Batanga.

August 13—From San Francisco, Rev. J. A. Silsby and family, returning to Shanghai.

Rev. and Mrs. C. A. Killie, returning to Ichowfu, China.

Dr. Mary W. Niles, returning to Canton, China.

Dr. Emma E. Fleming, to join the Shantung Mission at Ichowfu.

Rev. and Mrs. J. G. Dunlop, to join the West Japan Mission.

Miss Bertha Finley, to join the Korea Mission at Pyeng Yang.

To the Auxiliaries.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER.]

From Philadelphia.

Send all letters to 501 Witherspoon Building, Philadelphia. Directors' Meeting omitted in September. Third Tuesday in September (20th) prayer-meeting, 11 o'clock.

LET all who can come and join with us in this first gathering after the separation of the summer months.

"If I have shortened my life by the intensity of my service, it is well worth the sacrifice if the cause I love will only live after me." These were among the last words before entering into rest of Mrs. Mary T. McTeer, for many years a non resident vice-president of this society, and president of the W. T. M. S. in Maryville, Tennessee.

Mrs. McTeer was born in Syria, and although she came to America when only nine years old, she was imbued with the spirit of missions. Prevented by ill-health from returning to Syria, her efforts were redoubled at home in helping the work of the evangelization of the world, and companions whom she influenced are proclaiming the precious gospel on the foreign field. "Through her frail spirit there ever shone a lofty courage, an indomitable will to surmount all obstacles in helping to bring about the coming of Christ's kingdom."

THE Woman's Foreign Missionary Society of the Presbytery of Washington is raising one thousand dollars to endow a bed in the hospital being built by Dr. Jessie Carleton at Ambala, India, as a memorial to Mrs. David A. Cunningham and Mrs. William H. Lester, to be known as the Cunningham and Lester Memorial. These women, both of whom were called to higher service in the past year, worked hand in hand for twenty years, the former as president, the latter as foreign corresponding secretary, of this society, and no more fitting memorial could be founded than this means of carrying on the work so dear to them. This labor of love is not confined to the women and children of this presbyterial society, but all friends, women and men, of these widely known and dearly loved workers have the privilege of contributing towards it. Such gifts will be gratefully received until the 1st of October by the treasurer, Miss Jennie W. Baird, Washington, Pa.

LITERATURE secretaries are planning for their fall campaign, the most important one of all the year. Let WOMAN'S WORK FOR

WOMAN and *Over Sea and Land* have prominent place. Leaflets, exercises, etc., are necessary and helpful, but only use them as accessories. Study carefully this *School Number* of WOMAN'S WORK and learn whether in any other direction you can find such valuable information on this subject. Both magazines are putting forth renewed efforts and the coming year promises rich things for all from their pages.

The Place of Education in Missionary Effort, by Mrs. James S. Dennis (2 cts. each, 15 cts. per doz.). The writer from her missionary experience is well qualified to write of this important factor in missionary enterprise, and as an "accessory" to our September magazines will be heartily welcome.

Speaking to the King (1 ct. each, 10 cts. per doz.) will lead us into deeper spiritual things as we ponder the Bible thoughts contained in its choice pages.

It is the purpose of the society to publish when desirable during the year short poems bearing especially upon missionary subjects. We have now ready, what is familiar to many but not accessible in cheap form, *Through Death to Life* (Henry Harbaugh), and for the children, *The Children's Crusade* (Margaret J. Preston), written many years ago for *Children's Work for Children* by the now sainted writer, and reprinted by request; each poem 1 ct., 10 cts. per doz.

For Bands and Juniors, twelve dainty little *Programmes* 3½ by 4½ inches, one for each foreign missionary field. They are printed in appropriate colors, are very useful, suggestive and pretty, and the price is so low that each member should have his or her own programme. They contain valuable information, illustrations, maps, etc.: price, 6 cts. for series or 5 cts. per doz. copies of single countries.

From Chicago.

Meetings at Room 48 McCormick Block, 69 and 71 Dearborn St., every Friday at 10 A.M. Visitors welcome.

THIS being the month for presbyterial meetings, it is now time to order your leaflets and helps. It is only by reading and study that intelligent interest in missions can gain a lasting and permanent place in the heart and mind. Read WOMAN'S WORK so thoroughly yourself that you will know how to commend it. We *have* heard of secretaries of literature who did not take it, but hope there are none such within the bounds of the Northwest Board.

The *Year Book* for 1899 will be out next month, packed full of facts which each one of you will need in your work. Orders received will be filled in the order of their reception. Send for copies of the little leaflet telling of it, for distribution at the presbyterial meetings—at least one for each society in the presbytery. We know that the Year Book will not need a further introduction in any society where the Student Volunteer visitors have been, for they have all been so impressed with its helpfulness that they have pressed it upon the attention of those whom they have met.

Look over the catalogue of Helps, select those you think best and send order in good season, giving full address where package should be sent, with date of meeting; also tell how many copies of Annual Report you wish. Address W. P. B. M., Room 48 McCormick Block, Chicago, Ill.

FOR several months we have given the birthdays of our missionaries. We would like to know whether the dates have been helpful in bringing these, our substitutes, closer, and whether each has been especially prayed for on her natal day. The birthdays for this month are: Miss Carrie C. Downs, the 1st; Dr. Mary E. Bradford, 2d; Miss Anna L. Howe, 3d; Mrs. Lewis F. Esselstyn, 4th; Mrs. J. A Miller, 5th; Mrs. Peter Menkel, 6th; Miss Julia A. Hatch, 7th; Mrs. Wm. Wallace, 12th; Dr. Mary J. Smith, 27th.

THIS query has been put to us: "We hear that the debt is raised. If it was done by cutting off $100,000 appropriations, *have we* paid the debt?" This question can be taken home by every Christian in our churches.

From Northern New York.

THE semi-annual meeting will be held with the auxiliary of the "East" Avenue Church, Schenectady, N. Y., the ladies of the church having given a most cordial invitation to the Society to meet with them. The meeting will be held the beginning of October, the date at this meeting not having been definitely decided upon. Full particulars will be given in next month's magazine, and notices will be sent to each auxiliary. As Schenectady is centrally located we trust there will be a large attendance.

When this is read many of our workers will have returned from their summer outing, we trust prepared to take up the work with renewed consecration. This is the time at the renewing of the church life, to plan and devise large things for the work of sending the gospel to those who are still in darkness. It should be the aim of each Society, Band and S. C. E. to enlist the co-operation and support of those in the congregation who have, hitherto, held aloof from the work. With the close of the war new fields will be opened up for the preaching of the gospel, and we should, by "lengthening our cords and strengthening our stakes," be prepared to do our part in giving these lands the pure gospel of our Lord, Jesus Christ.

THE last bi-monthly report just received from Bangkok, Siam, is full of encouragement in regard to the work in the field in which we have so large an interest. During the absence of Dr. Toy and his family, Mr. and Mrs. Boon Itt will be alone and have the entire responsibility for the work in the Paknamporegore. We trust that they and their work will be remembered in prayer.

From St. Louis.

Meetings at 1516 Locust street, Room 21, the first and third Tuesdays of each month, at 10 A.M. Our meetings will be held regularly during the summer months. Leaflets and missionary literature obtained by sending to above number. Visitors and friends always welcome.

THE half-expected summer dullness has so far not appeared at the Board meetings in St. Louis. Let us never expect it, but rather enumerate causes for thanksgiving.

OUR treasurer's report for June shows a marked increase in gifts and means that back of these gifts warm hearts are beating loyally to the great command, "Go ye into all the world."

OUR mid-monthly meeting was largely attended by those wishing to take the hand and bid God-speed to our medical missionary, Miss Fleming, whose studies are finished and who will sail for Ichow-fu, China, in August. With calm eye and steadfast heart she steps forth, leaving behind home and native land, to meet the unknown future as a minister of healing and life to the bodies and souls of our sisters in China. She is *our sister*, they are *our* sisters, and let us not fail in prayer for her nor for them.

CLOSE upon the deeply mourned loss of Mrs. Martin from this Board we are called to part with our secretary for missionary letters, Mrs. H. F. Williams. Her clear and earnest words and faithful work will be sadly missed. We must remind ourselves that while the workers change the great work is still the same, and over us is still the Lord of the Harvest, who calls one to one field and others to a different one with unerring wisdom.

OUR Annual Report, delayed by the resignation of one of our secretaries, can now be obtained by any who have failed to receive it from the missionary rooms.

LEAFLETS FOR SEPTEMBER TOPICS: *Ling Te's Letter*, price 6 cts; *The Mind of Chinese Women*, 1 ct.; *Women of Mexico*, 2 cts.; *Japan as a Mission Field*, 2 cts.; *Woman's Lot in Japan*, 2 cts; *Necsima* (hero series), 2 cts.; *Foreign Mission Fields*, 1 ct.; *Historical Sketch of Missions in Japan*, 10 cts.

We have also a new leaflet, received too late for mention in August notes, *i.e.*, *Kim Yong Sun*, a hero of Korea, 2 cts. We would also call attention to the *Exercise* prepared by Rev. J. W. Funk, Wichita, Kansas. Mr. Funk will gladly send circular and give you price.

WE would particularly call the attention of our auxiliary secretaries to the letter from our president which was mailed with the annual reports. Read the letter aloud in your society. If perchance the society has disbanded for the summer, see to it that, without fail, your society hears that message when you gather in the fall. Or, better still, call a special meeting *now* to hear the letter and the Report read while yet new.

Send orders to address at head of these notes.

From New York.

The Wednesday meetings will be omitted during July, August and September. The rooms will be open all summer, except on Saturday afternoon. Send letters to Room 816, 156 Fifth Ave.

SEPTEMBER is the month when the summer offering for medical missions is to be handed in. If not already attended to will you not put something at once into the little envelope and hand to your treasurer? The extra time and money that we are now called upon to give to our sick soldiers does not relieve us from our obligation to the thousands of women and children who are suffering agonies of body and mind in those portions of the world where Christian physicians have not yet been sent.

WE are glad to welcome to the ranks of "our missionaries" Mrs. C. J. Boppell, who sailed, with her husband, on July 23d for Africa; Mrs J. G. Dunlop under appointment for West Japan; Miss Dora Turk, who is to marry Mr. W. S. Lee and sail in the fall for Barranquilla; and Mrs. W. L. Schmalhorst of Santiago, who is better known as the daughter of Dr. Allis, so long connected with our Chili mission.

THE systematic study of missions is interesting many of our women's societies of late. Where these regular courses of reading have been adopted the attendance has increased and the purses have opened wide. This is especially true where the circle plan is used.

AT the eighth annual praise service of the Woman's Missionary Society of Chittenango, held in July, the collection amounted to $143. The meeting was held at the home of Dr. and Mrs. Hanchette in the evening and the short interesting programme was followed by refreshments. Flowers being scarce, the committee decorated with flags and a small one printed in colors was on each programme.

From San Francisco.

Meetings at 10 A.M. each Monday, at 9.20 Sacramento St. Business, first Monday in each month. Executive Committee, third Monday.

FOR the first time in the history of Occidental Board a monthly business meeting was omitted, the regular day coming on July 4th. Many of our ladies are away on vacation, and others are busy sewing and caring for the large number of soldiers in our city. The Chinese girls in the Mission Home have a well organized Red Cross Society, and are doing effective work. While their fingers are busy making "comfort bags" and bandages, they are learning lessons of patriotism. "Our land for Christ," and the whole wide world for our King is the prayer of these Christian girls saved from heathenism.

THE executive meeting held July 18th was a good one, though our beloved president was not with us. The State secretary reported that the societies had commenced the work of the new year with great earnestness, also that new and efficient workers had been gained. Foreign corresponding secretary had sent out a copy of our Twenty-fifth Annual Report to each one of our workers on the foreign field, also letters from missionaries to individuals, as well as to societies. Is this not a good way to extend interest, and a plan which others may try?

OUR Y. P. secretary has been looking over her large field and getting acquainted with her societies. She has been comparing them, and the different years of the same society. Some have fallen behind; these need encouragement and suggestion. Others have made advance, and words of congratulation are merited. Taking totals of money gained there is an advance of $45 over last year.

A TASTEFUL booklet entitled *A Quarter of a Century*, being a history of Occidental Board, written by Mrs. J. M. Condit, who has been identified with it through all these years, has just been published and can be had through secretary of literature at headquarters, 920 Sacramento Street.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from July 1, 1898.

[PRESBYTERIES IN SMALL CAPITALS.]

BELLEFONTAINE.—Crestline, 6.45; Galion, 20; West Liberty, S.C.E., 5, 31.45

BUTLER.—Butler, 1st, 11.85, S.C.E. Jr., 3; Concord, 7; Grove City, 31; Plane Grove, S.C.E., 34.50, Cheerful Workers, 5; Petrolia, 10; Plains, 4.50; Portersville, 10, 116.85

CARLISLE.—Carlisle, 2d, 30, Y.L.B., 10; Chambersburg, Falling Sp., 8.85; Dillsburg, 6.50, S.C.E., 2.50; Gettysburg, 40; Harrisburg, Market Sq., 60, S.C.E. Jr., 15, Sen'r Dept. S.S., 15 96; Pine St., 70; Lebanon, Christ Ch., 13.97; Mercersburg, 8; Millerstown, 4.40; Newport, 9.90; Paxton, 10; Shippensburg, 31.51; Silver Spring, 9.29, 345.88

CLEVELAND.—Akron, Cent'l, S.C.E., 1; Ashtabula, 11.56; Cleveland, 2d, 41.20; East Madison, 12.22, S.C.E., 11, S.C.E. Jr., 6; North, 8; Woodland Ave., Bushnell Guards, 10, King's Sons and Daughters, 14, S.C.E., Int., 5; Glenville, S.C.E., 5; Painesville, Lake Erie College, 8.88, 133.86

COLUMBUS.—Black Lick, 3; Columbus, 2d, 14; Olivet, 5.63; Westm'r, 5.91; London, 1.10, S.C.E., 4; Westerville, 7, Henry Bushnell Bd., 10, 50.64

ELIZABETH.—Basking Ridge, S.C.E., 15; Bethlehem, 29; Cranford, 24.15; Elizabeth, Ass'n, 125, Westm'r, Bd., 12, Hope Chapel, 5; Lamington, 16 20, S.C.E., 2.05; Lower Valley, S.C.E., 15; Perth Amboy, 38; Plainfield, Ass'n, 176.20, Y.L.B., 40; Crescent Ave., Earnest Workers, 40, S.C.E., 25; Rahway, 1st, S.C.E., 10; Roselle, 23.61; Westfield, 55, 651.21

ERIE.—Cool Springs, 10; Erie Park, S.C.E., 6.25; Fairview, S.C.E., 5; Girard, 6.69; Gravel Run, S.C.E., 75 cts., Irvineton, S.C.E. Jr., 10; Meadville, 1st, S.C.E., 2.50; Central, S.C.E. Jr., 5; Mercer, 1st, 17.46; 2d, 11.15, Y.P.S., 14.55; North East, S.C.E. Jr., 10; Warren, 50, Mrs. F. Henry, 250; Waterford, S C.E., 5, 404.35

HOLSTON.—Elizabethton, 1.25; Johnson City, 2; Mt. Bethel, 5.39; Salem, Y.P.B., 10, 18.64

JERSEY CITY.—Garfield, 6, S.C.E., 2, S.C.E. Jr., 1; Hoboken, 1st, 10; Jersey City, 1st, 60, S.C.E. Jr., 5; Newfoundland, 7.76; Passaic, 1st, 20; Paterson, 2d, 35; Redeemer, 26.45; East Side, 10; Rutherford, 7.40, 190.61

LACKAWANNA.—Ashley, S.C.E., 12.03; Athens, 12.50; Brooklyn, S.C.E., 6; Carbondale, 1st, 53, S.C.E., 10; Honesdale, 35; Little Meadows, S.C.E., 3; Pittston, 1st, 10; Plymouth, 18.60; Rushville, S.C.E., 5.65; Scranton, 1st, 75, S.C.E., 25; 2d, 325; Green Ridge Ave., 15.35, Lend-a-Hand Bd., 10; Washburn St., 9, S.C.E., 40.18; Towanda, 49; Troy, 20, Birthday Bd., 6.25; Tunkhannock, 25; W. Pittston, 36.50, Y.P.S., 10 50, Workers, 12.50; Wilkes-Barre, 1st, 100, Y.W.B., 120; Mem'l, S.C.E., 15, 1,118.06

LEHIGH.—Allentown, 1st, 8.50; Catasauqua, 1st, Y.L. Circle and Busy Bees, 7; Bridge St., 5; Easton, 1st, 55, Y.L.C., 27 50; Brainerd, 40; Hazleton, 41.19, Wild Daisy Circle, 5; Mauch Chunk, 30; Pottsville, 1st, 15, S.C.E., 3.30; 2d, 9.95; Stroudsburg, 10, S.C.E., 2, 259.44

MAHONING.—Alliance, 18; Canfield (Flowers, 2), 69.61; Kinsman, 7.50, 95.11

MONMOUTH.—Riverton, Earnest Workers, 9.25

MORRIS AND ORANGE.—Arlington Ave., S.C.E., 15; E. Orange, Bethel, S.C.E., 40; Morris Plains, S.C.E., 2.50, 57.50

NEWARK.—Bloomfield, 1st, 125, White Guards, 10; German, S C.E., 10; Caldwell, 30; Kearney, Knox, S C.E., 30; Montclair, 1st, 100, S.C.E., 26, S.C.E. Jr., 2.11; Trinity, Circle, 30; Newark, 1st, 200; 3d, 114, Mrs. E. M. Douglas, 15; Calvary, 35; 5th Ave., 25, S.C.E., 5; Forest Hill, S.C.E. Jr., 5; High St., 47.93; S. Park, 17.73; Roseland, 15, 842.77

NEW BRUNSWICK.—Alexandria, Little York, S.C.E., 3; Lawrence, Bakersville, S.C.E., 1; Bound Brook, S.C.E., 10; Dayton, Y.P.S., 30; Flemington, 20.23, Gleaners, 25, Hill Bd., 25; Hamilton Sq., S.C.E., 10; Holland, S.C.E., 5; Kirkpatrick Mem'l, S.C.E., 2; Milford, S.C.E., 8.75; New Brunswick, 1st, 25, S.C.E., 25; 2d, 25, S.C.E., 6.50; Pennington, Anna Foster Bd., 15; Princeton, 1st, Y.P.S., 15; Stockton, S.C.E., 2; Stony Brook, S.C.E., 15; Trenton, 1st, 250, A Friend, 1, S.C.E., 12.50, Chapel, S.C.E., 23.70; 2d, S.C.E., 15; 4th, 117; 5th, S.C.E., 20; Bethany, 4.50; Prospect St., 30, S.C.E., 10, 752.18

NEW CASTLE.—Buckingham, 1.25, Y.P.S., 3.71; Farmington, S.C.E., 2; Glasgow, Loyal Workers, 2 75; Newark, 60 cts.; Port Deposit, 9; Rock, 3; Smyrna, 3; W. Nottingham, 10.85, Girls' Bd., 2; Wilmington, Central, 42; Rodney St., 31.59; Zion, Happy Harvesters, 7.50, 119.25

PARKERSBURG.—Buckhannon, 4.56

PHILADELPHIA.—Bethany, 50; M. T. Special, 955, 1,005.00

PHILADELPHIA, NORTH.—Abington, 25.22; Bridesburg, S. C.E., 20.15; Bristol, 40.60; Chestnut Hill, Trinity, 5; Fox-chase, S.C.E., 3.60; Frankford, S.C.E., 8; Germantown, 1st, 156, Class 14, 12, S.C.E., 5; 2d, Seek and Save Bd., 5; Market Sq., S.C.E., 5; West Side, 25; Hermore, 7.05, Cheerful Workers, 6; Manayunk, 7.50, Correspondence Circle, 5; Morrisville, S.C.E., 5; Neshaminy of Warminster, 5; Ivyland, S.C.E., 5.25, S.C.E. Jr., 2; New Hope, S.C.E., 2.35; Norristown, 1st, 6, S.C.E., 10, S.C.E. Jr., 10; Central, S.C.E., 4.50; Oak Lane, S.C.E. Jr., 1.80, Overbrook, 4.65; Pottstown, Hill School, Miriam Bd., 65; Reading, Washington St., S.C.E., Rally, 2.88; Wissahickon, 7.50, 478.05

PITTSBURGH AND ALLEG., COM.—Allegheny, 1st, Light Bearers, 5; 2d, 15; Brighton Road, 18.50; Central, S.C.E., 35; McClure Ave., 21 75, S.C.E., 20; North, 36, Hodge Bd., 1; Westm'r, 5; Bethany, S.C.E., 20; Clifton, 2.45, Potter Bd., 5; Crafton, 5, Hawes Bd., 50 cts.; Edgewood, 36.10, Dickinson Bd., 1; Glasgow, S.C.E., 1; Glenfield, 5; Hoboken, 50 cts.; Idlewild, Hawthorne Ave., Barty Bd., 1; McDonald, 18.36; Pittsburgh, 1st, 100; 2d, S.C.E., 15.75; 4th, S.C.E. Jr., 5; Bellefield, King's Daughters, 50 cts.; Bouquet St. Chapel, S. C.E., 5; E. Liberty, 176.75, Buds of Promise, 1, Y.P. Ass'n, 1, Henry Bd., 10; 43d St., Bd., 50 cts.; Highland, 27.40; Lawrenceville, 10; Tabernacle, 30.70, Buds of Promise, 7.60; Sharpsburg, 17.39, S.C.E., 50; Sewickley, 32.78, Y.W.S., 24.93, Busy Bees, 50 cts.; Sharon, 10; Wilkinshurg, R. J. Reed Bd., 7.75, S.C.E., 60, Always Ready Bd., 36; Unknown, 1, 885.21

PORTSMOUTH.—Hanging Rock, 1.50; Ironton, 10.50; Jackson, 3.50; Manchester, 2.50; Portsmouth, 1st, 9.40; 2d, King's Daughters, 5; West Union, 1.25, S.C.E., 1.25, 33 90

REDSTONE.—Belle Vernon, S.C.E. Jr., 5; Fairchance, S. C.E., 4.40; McKeesport, 1st, 15; Central, 10.35, S.C.E. Jr., 5; Mt. Moriah, 7.56, S.C.E., 1.30; Mt. Pleasant, 19.58; Mt. Vernon, 13.50; New Providence, 8 65; Rehoboth, S.C.E., 12.50; Round Hill, Elizabeth S.C.E., 8; Scottdale, S.C.E., 20; Uniontown, 1st, 50; West Newton, 5, S.C.E., 4.05; Haydentown, S.C.E., 2, 191.89

UNION.—Hopewell, 1; Knoxville, 2d, 15; 4th, 7.80; Madisonville, 6.45; New Providence, 7.75; Shannondale, 10, 48.00

WASHINGTON CITY.—Western, S.C.E., 76.50

WEST JERSEY.—Bridgeton, 2d, S.C.E., 40.00

WESTMINSTER.—Chestnut Level, 15.22; Columbia, S.C.E., 12.50, S.C.E. Jr., 10, Boys' League, 6; Little Britain, 12.50; Middle Octorara, 10, S.C.E., 13; Union, 20; Wrightsville, 5.75; York, S.C.E. Jr., 15, 119.97

WOOSTER.—Belleville, 5; Mansfield, 22.04; Orrville, 5; Savannah, 4; Wayne, 5.28; West Salem, 7; Wooster, 1st, 19; Westm'r, 12 43, S.C.E., 8.83, 88.58

ZANESVILLE.—Coshocton, 4; Dresden, 4.40; Hanover, S. C.E., 2.50; Homer, 10; Madison, Children's League, 50 cts.; Newark, 1st, 5; 2d, 20, Children's Bd., 3; Pataskala, 8.50; Zanesville, 1st, 10; 2d, Y.L.S., 10; Putnam, 3.13, Y.L.S., 10, 91.03

MISCELLANEOUS.—"Pennsylvania," 125; Wyandot, O., Mrs. E. C. Junkin, 5; Int. on investment, 100, 230.00

Total for July, 1898,	$8,489.74
Total since May 1, 1898,	$14,665.34

MRS. JULIA M. FISHBURN, *Treas.*,
August 1, 1898. 501 Witherspoon Building, Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to July 20, 1898.

BLOOMINGTON.—Bloomington, 1st, 25; 2d, 27.90; Colfax, C.E., 3.47; Danville, 12; Lexington, 10 80; Normal, C.E., 10; Onarga, 15; Paxton, 6.03; Philo, 25.83; Pontiac, 16; Rankin, 6; Selma, 10; Waynesville, 5; Anon., 5 cts., 173.08

BOISE.—Boise, 2.60; Caldwell, 2.17; Idaho Falls, 3.85; Nampa, 50 cts., 9.12

BOULDER.—Boulder, 8.50; Ft. Collins, 10, 18.50

BUTTE.—Hamilton, 1; Missoula, 5, 6.00

CAIRO.—Bridgeport, Light Bearers, 2.50; DuQuoin, 12.50; Harrisburg, 3.70; Linn, 3; Metropolis, 5.63; Mt. Vernon, 5, 32.33

CHICAGO.—Cabery, 14; Belden Ave. Ch., Y.L.B., 8; Bethlehem Chapel, 2.50; 1st, 21; 2d, 43, Jr. C.E., 5; Ch. of the Covenant, 19.25; Campbell Pk. Ch., Jr. C.E., 5; Englewood 1st, C.E., 10 26, Inter. C.E., 5; Evanston, 1st, 59, Noyes Circle, 13.25; South Ch., 7.15; Hyde Pk., 47.10; Millard Ave. Ch., 4; Hinsdale, 2.25, C.E., 5; Joliet, Central Ch., 24.63; Lake Forest, Steady Streams, 5.27, Ferry Hall, 17.10; Manteno, C. E., 2; South Chicago, 6.25, 326.01

CHIPPEWA.—Ashland, 4; Bayfield, 2.50; Chippewa Falls, 4.50; Eau Claire, 3.26; Hudson, 2.80; Rice Lake, 1.97; W. Superior, 3.72, 22.75

CORNING.—Bedford, 4.80; Corning, C.E., 1.15; Emerson, 2.50; Lenox, 2.45; Shenandoah, 5.55 (less Presb'l Ex., 15 cts.), C.E., 2; Villisca, C.E., 25, 43.20

COUNCIL BLUFFS.—Council Bluffs, 1st, C.E., 4.50, Jr. C.E., 9, 13.50

CRAWFORDSVILLE.—Attica, 34.35; Bethel, 3.50; Crawfordsville, 1st, 5; Center Ch., 10; Clinton, 2.50; Darlington, 5; Delphi, 12.50; Dayton, 20, Jr. C.E., 2; Frankfort 20; Kirklin, 2.10; LaFayette, 1st, 17.50; 2d, 20, C.E., 5; Montezuma, 3; Newtown, 20; Prairie Center, 50 cts.; Rock Creek, 6; Rockfield, C.E., 5; Rossville, 1.27; Spring Grove, 10.15; Thorntown, 9.30, C.E., 3; Waveland, 5, 222.67

DENVER.—Denver, Central Ch., 17.23; 1st Ave. Ch., 5.62; 23d Ave. Ch., 25; Westm'r Ch., 7.50; Golden, C.E., 15; Idaho Springs, C.E., 10; Littleton, 1.82; Presb'l Contingent Fund Surplus, 19.20, 101.37

DUBUQUE.—Hopkinton, 6.19, C.E., 10; Independence, 12.66; Jesup, 4.02; Winthrop, Pine Creek Ch., 8, 40.87

DULUTH.—Duluth, 1st, 23.17; Westm'r Ch., 1.20; Glen Avon, 3.25, C.E., 3.31; Lakeside, 5.70, C.E., 2.90; Two Harbors, 2.28, 41.81

FT. DODGE.—Armstrong, 4.85; Bancroft, 1; Carroll, 5.17; Dana, 7.50; Ft. Dodge, 16 cts.; Jefferson, 5; Livermore, 5; Lohrville, 2; Pomeroy, 5; Rockwell, 5, 40.68

FT. WAYNE.—Bluffton, Whatsoever Bd., 1.25; Ft. Wayne, 1st, 37.90; Westm'r Ch., 8.50; Goshen, 8.56; Kendallville, 4.10; Lima, 3.20; Ossian, 3.50, 67.01

FLINT.—Bad Axe, C.E., 5.00

FREEPORT.—Oregon, 3.75; Rockford, 1st, C.E., 25; Westminster Ch., 7.75; Woodstock, 3.75, C.E., 10; Winnebago, 16, 66.25

INDIANAPOLIS.—Indianapolis, 2d, Mr. W. S. Hubbard, 231.25; 7th, C.E., 10, 241.25

IOWA CITY.—Brooklyn, C.E., 3, Jr. C.E., 2.16; Muscatine, Jr. C.E., 5.37, 10.53

KALAMAZOO.—Buchanan, 2.50; Decatur, 2, C.E., 4; Edwardsburg, C.E., 2.83; Niles, 2.25; Plainwell, 1; Richland, 4.16, C.E., 1.14; Three Rivers, 3.20, 23.08

LA CROSSE.—New Amsterdam, C.E., 10.00

LAKE SUPERIOR.—Escanaba, 10; Iron Mountain, 3.30; Menominee, 10, 23.30

LOGANSPORT.—Brookston, 1; Bourbon, 1 50; Bethlehem, 1.50; Concord, 1.50; Goodland, 2; Hammond, 3.75; Hebron, 2d Section, 2; Lake Prairie, 6.30; La Porte, 22.63, C.E., 4.66; Logansport, Broadway Ch., 16.30; Mishawaka, 5; Morticello, 5.50; Monon, 1.50; Meadow Lake, 1.80; Pisgah, 7.78; Remington, 2.45; Rochester, 6 02; Valparaiso, 5. 98.19

MADISON.—Lima Center, 9; Madison, 25.57; Prairie du Sac, C.E., 10; Richland Center, 1.82, C.E., 2, 48.39

MANKATO.—Balaton, C.E., 3; Blue Earth City, C.E., 2.65; Delhi, 8; Jackson, 5, Jr. C.E., 40 cts.; Kasota, 4.60; Luverne, 2.25; Mankato, 11.30; Tracy, 7; Winnebago City, C.E., 4.68; Worthington, 7.35, 56.23

MONROE.—Adrian, 30; Coldwater, 15, Y.L.S., 15, Miss Hawley, 5; Monroe, 18; Palmyra, Jr. C.E., 9; Quincy, 10, C.E., 2; Hillsdale, 9, 113.00

MUNCIE.—Anderson, 10.60, C.E., 12; Converse, Mrs. M. C. Kelsey, 16 85; Elwood, 6.10; Hartford City, 5 90; Kokomo, 3.63; La Gro, C.E., 3.10; Marion, 10; Muncie, 30; Peru, 15; Wabash, 25, C.E., 5.10; Winchester, 2.46, 145.74

NEBRASKA CITY.—Benedict, Goshen Ch., C.E., 1.50

NEW ALBANY.—Hanover, 16.90; Livonia, 4; Madison, 1st, 5; New Albany, 1st, 21.45, 2d, 16, Mrs. W. C. Nunemacher, 10; 3d, 10; Paoli, 1.75; Salem, 2.55; Vernon, 4.75; Vevay, 3.13, 95.53

PEORIA.—Elmira, Tonlon Ch., 6, C.E., 6.35; Farmington, 7, Galesburg, 7, Pearl Seekers, 18; Hanna City, Salem Ch., C.E., 5; Green Valley, 6.25; Rural Gleaners, 15; Lewistown, 16; Peoria, 1st, 20, Little Lights, 2; 2d, 8.50; Grace Ch., 8.35; Princeville, 25, 148.35

SAGINAW.—Alma College, Students' Soc., 8.73; Bay City, 17.88, S.S., 27.49, C.E., 7.19; Mt. Pleasant, 4.90; Saginaw, 1st, 65, Mrs. C. H. Green's Cl., 10, Bible Cl., 5, Jr. C.E., 4; Grace Ch., 4.90; W. Bay City, 11.76, 166.85

ST. PAUL.—St. Paul, 1st, 14.10, C.E., 10; Macalester, 1.65; Dayton Ave. Ch., 15.13; House of Hope Ch., 42.25, Mrs. H. L. Moss, 100; Merriam Park, Van Cleve Soc., 7; East Church, Cheerful Workers, 4, 194.13

SCHUYLER.—Macomb, C.E., 50.00

SIOUX CITY.—Alta, 3.39, C.E., 4; Cherokee, 12.50; Hawarden, 3; Ida Grove, 4.50, C.E., 5; Inwood, 10; O'Leary, C.E., 4.55; Paullina, 11; Sioux City, 1st, 5.35; Storm Lake, 29.50; Sulphur Springs, 2.36; Vail, 2, 94.15

SOUTHERN DAKOTA.—Armour, Mrs. A. S. Peck, 1; Bridgewater, 15; Dell Rapids, 2.85; Eagle, C.E., 3; Kimball, C.E., 5.23, Jr. C.E., 1.50; Hurley, 5. C.E., 3; Parkston, 5.25; Parker, 17.22, C.E., 2.52, Jr. C.E., 3 01; Scotland, 6.35; Sioux Falls, 1.51, 73.34

VINCENNES.—Evansville, Grace Ch., 11.15, Parke Mem'l Ch., 2.50; Walnut St. Ch., 67.10, C.E., 5; Petersburg, 1; Princeton, 3.50; Terre Haute, Central Ch., 5; Washington Ave. Ch., 6; Upper Indiana Ch., 4.85; Rockport, 2.65; Vincennes, 13.55, Willing Workers, 3.42, C.E., 1.59, 126.31

WATERLOO.—Aplington, 1.65; Clarksville, 5.75, Mary Graham's Cl., 1; Greene, 4; Nevada, 5; Salem Ch., 20.37, 38 77

WHITEWATER.—Knightstown, 5; Rushville, 12.50, 17.50

WINNEBAGO.—Green Bay, 4, French Ch., C.E., 1.25; Marinette, 14.75, C.E., 6.25; Oshkosh, 6, 32.25

MISCELLANEOUS.—Miss Laura T. Haskell, 1; Anon., 1, 2.00

Total for month,	$3,040.64
Total since April 20,	7,053.52

MRS. C. B. FARWELL, *Treas.*,

Chicago, July 20, 1898. Room 48, McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for July, 1898.

* Indicates summer offering for medical missions.

BOSTON, MASS.—Newburyport, 2d, 50.00

BROOKLYN.—Brooklyn, Arlington Ave., C.E., 5.00

BUFFALO.—Buffalo, Calvary, 34.18; Central, 38.62; Church of the Covenant, 10; North, 17.13; Lancaster, 5; Olean, C.E., 28.41, 133.34

CAYUGA.—Auburn, 1st, 50.00

CHEMUNG.—Dundee, Mrs. Ayres, 30; Elmira, 1st, 30; Watkins, 1st, 20, 80.00

EBENEZER, KY.—Lexington, 2d, C.E., 5.00

GENESEE.—Attica, 11.63, C.E., 5.50, S.S. Miss. Soc., 6.05; Bergen, C.E., 10; Corfu, 5, C.E., 5; Wyoming, S.S., 5.16, 48.34

HUDSON.—Chester, 15; Circleville, 2.50; Goodwill Ch., 10; Hopewell Ch., 5.08; Hamptonburgh Ch., 7.50; Nyack, C.E., 5; Port Jervis, 13; Ramapo, 12, 70.08

LONG ISLAND.—Amagansett, 5.79; Bridgehampton, 9.87; Cutchogue, 25; Mattituck, C.E., 6; Middle Island, Inasmuch Bd., 2.83; Port Jefferson, 5; Ridge, C.E., 1.35; Setanket, 1.75; Shelter Island, C.E., 25; Southampton, 17; Remsenburg, Jr. C.E., 6.11, 108.70

MORRIS AND ORANGE, N. J.—Morristown, South St., 156.25

NASSAU.—Glen Cove, 10; Hempstead, Y.L.S., 1; Huntington, 1st, 21, Y.L.S., 15, Willing Workers, 30; 2d, C.E., 7.19; Jamaica, 7.5; Roslyn, 4.21; Springfield, 4.50, 167.90

NEW YORK.—Montreal, Jr. C.E., 5; New York, Allen St., C.E., 4; Faith, Jr. C.E., 5; Fifth Ave., Y.W.S., M.L.S., *25; 4th, 100; 4th Ave., Y.P.P.M.A., 15, C.E., 10; Lenox, 7.35; North, Y.L. Cl., 30; 13th St., C.E., 11.21; University Place, Emmanuel Chapel, Friends, 20; West End, 58, 290.56

OTSEGO.—Cherry Valley, 10; Cooperstown, 12.50; Delhi, 1st, 10.45; 2d, 11; Gilbertsville, 2; Oneonta, 21.75; Unadilla, 4.12; Worcester, 7.50, 79 32

ROCHESTER.—Presb'l Soc. Silver Jubilee Offering, Alling Fund, 130.00

ST. LAWRENCE.—Canton, 6 25, Jr. C.E., 5; Gouverneur, 27; Morristown, 3.85; Watertown, Stone St., 11.43, 53.53

WESTCHESTER.—Bedford, C.E., 25; Brewster, Southeast Centre, 4; Dobbs Ferry, 15; Katonah, 10, *4; Mt. Kisco, *6; Mt. Vernon, Bd., 5; New Haven, Ct., 7; Peekskill, 1st, 100; Rye, 6, *42; South East, *5; Thompsonville, 5, Jr. C.E., 3. 237.00

MISCELLANEOUS.—Interest on Bond, 75; S. R. D., *25; Randolph, Ia., 2; Wilson, N. H., *10, 112.00

Total,	$1,777.02
Total since April 1,	$8,791.40

MISS HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Avenue, N. Y. City.

MRS. HALSEY L. WOOD, *Asst. Treas.*,
156 Fifth Avenue, N. Y. City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the Month ending July 24, 1898.

AUSTIN.—Pearsall, 3.25; San Antonio, Mad. Sq., 10, 13.25

EMPORIA.—Argonia, 6 80; Brainerd, 1.50; Burlingame, 4.80; Burlington, 2.35; Council Grove, 9.03; El Dorado, 5; Emporia, 10.07; Madison, C.E., 26 cts.; Mulvane, 6.35; Newton, 6.50; Osage City, 3.50; Quenemo, C.E., 6.34; Wichita, 1st, 7.63; Cedar Point, A Friend, 1; Miscell., 1, 72.13

KANSAS CITY.—Appleton City, 2.30; Independence, 12.40; Kansas City, 1st, 35.05; 2d, 21.05; 5th, 2.75; Linwood, 2.70; Knobnoster, Willing Hands, 1; Lowry City, 2.97; Osceola, 5; Sedalia, Broadway, 7; Central, 2.05, Jr. C.E., 1; Sharon, 1.40, 96.67

NEOSHO.—Scammon, 1st, 10.00

OZARK.—Carthage, Westm'r, 6.65, Jr. C.E., 1.50; Fordland, 3.20; Greenfield, 2.50; Joplin, 1st, 7, C.E., 2.85; Mt. Vernon, 3.75, Willing Workers, 2.75; Neosho, 3, Bd., 5; Ozark Prairie, 1.60; Springfield, Calvary, 39, C.E., 2.75, Jr. C.E., 5; Webb City, 8.65; West Plains, 2.80, 98.01

PLATTE.—Avalon, Jr. C.E., 2.65; Craig, C.E., 5; Grant City, 10.50; Parkville, 18.68; King's Messengers, 1.90; St. Joseph, Hope, 1, Westm'r, 14.48, 54.21

SOLOMON.—Abilene, 74 cts.; Beloit, 2; Concordia, 7; Culver, C.E., 2.88; Hennington, 5; Lincoln, C.E., 3.50, Jr. C.E., 5; Mt. Pleasant, 3; Salina, 6.54; Solomon, 1.25, C.E., 3, 39.91

TOPEKA.—Junction City, 1st, C.E., 14.00

MISCELLANEOUS.—Bookmarks, 1.60; West Point, Miss Mary Holmes Sem., 7.20, 8.80

Total for month,	$406.98
Total to date,	1,072.27

MRS. WM. BURG, *Treas.*,

July 24, 1898. 1756 Mo. Ave., St. Louis, Mo.

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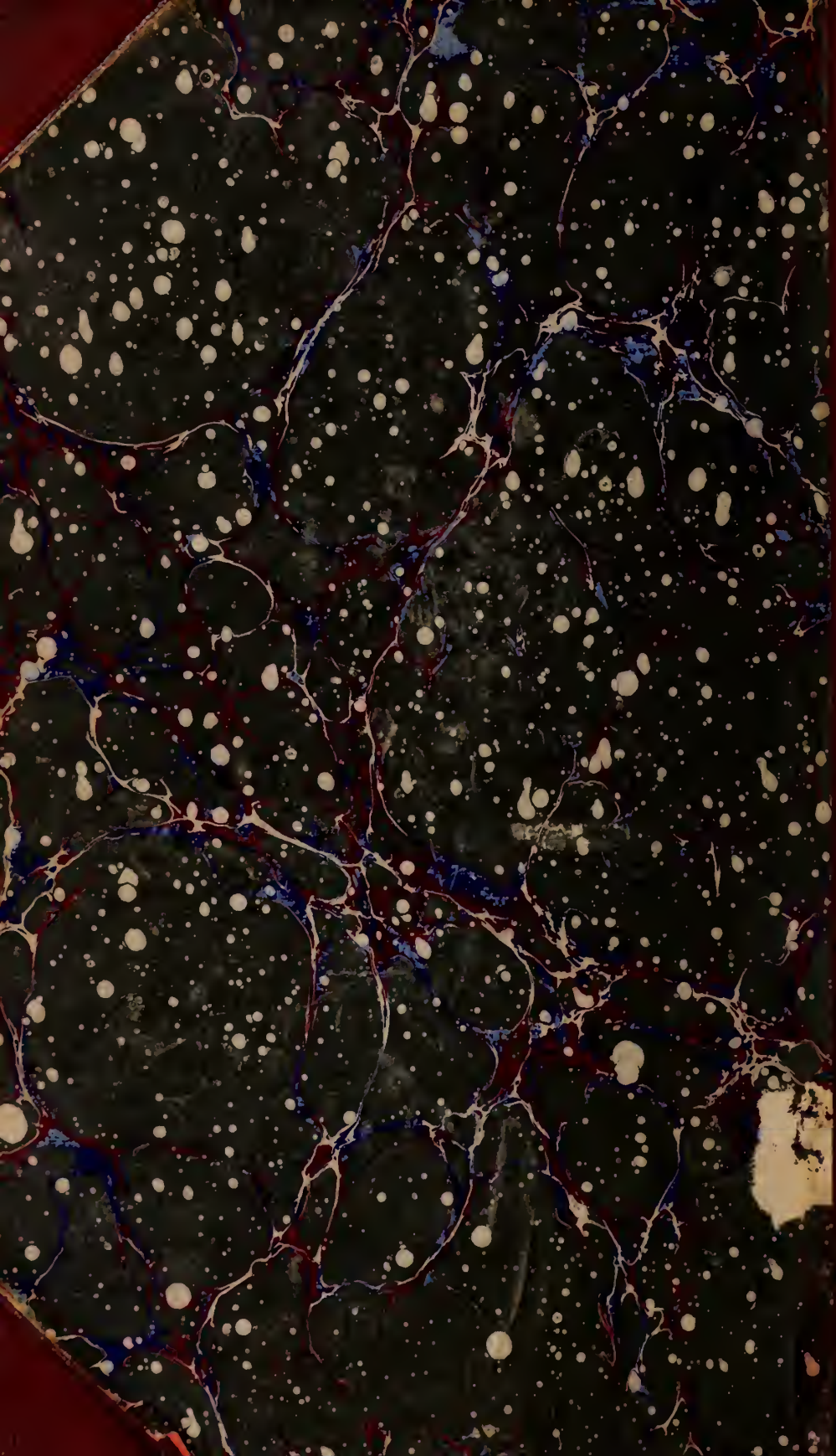
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